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The Methodist Woman

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Board of Missions of The Methodist Church

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★ ★ ★ Contents ★ ★ ★

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COVER

The cover by William Fay is self-explanatory. The flags of China, Bulgaria, and Poland do not appear because the work of the Woman's Division in these countries is temporarily suspended.

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Volunteer Service—The Genius of METHODIST WOMEN

By MRS. FRANK G. BROOKS

IF YOU were to ask me to name the *one thing* that has contributed most largely to the success of the Woman's Society of Christian Service and the Wesleyan Service Guild, I am sure I should say with conviction that it is the volunteer service of the individual member. The heart of the Society or the Guild is the *local woman.* Her devotion, her efforts, her prayers, her concern, her giving—all these have made possible the great program of the Woman's Division of Christian Service around the world.

A local woman, alone, can reach only her arm's length. United with nearly two million other local women she is reaching into "Jerusalem and . . . all Judea and Samaria and to the end of the earth." (RSV)

There is, necessarily, an employed staff in New York City giving full time to the administrative details of the world-wide program of the Woman's Division of Christian Service. The number of these staff members is so small that the entire list can be placed on one page of the *Sixteenth Annual Report.*

I pay tribute to the staff of the Woman's Division! Though salaried, our staff gives far more of strength and energy and time than is required. They, too, are volunteer workers in a very real way, for they go far beyond their line of duty. The burden of their responsibility is constantly upon them; their particular tasks are seldom out of their minds.

The staff of the Woman's Division is too small for our expanding program. In the new quadrennium there must be increased personnel to carry on the stupendous tasks facing us at home and abroad. Finding additional capable staff personnel must be given high priority in the early years of the quadrennium 1956-1960, as the Woman's Division looks forward, in 1958, to moving its headquarters, with the other divisions of the Board of Missions, to Morningside Heights in New York City.

All officers of the Woman's Division, with the exception of the treasurer, give their services without salary. In other words, the president of the Woman's Division gives her time, her strength, and whatever abilities she may have without salary. The same thing is true of the vice-president, the secretary, and all other members of the Woman's Division. They serve entirely on a voluntary basis. This principle of voluntary service applies to *all* jurisdiction, conference, district, and local officers of the Woman's Society and the Guild. *This is the genius of Methodist women!* This is the thing which makes possible our vast program of missionary work around the world. *Without the loyal, devoted support of hundreds of thousands of volunteer women, there would be no program for the staff of the Woman's Division to administer.*

The Woman's Division takes pride in the small percentage of its income which is used for administration. During 1954-55 the cost of administration was only 3.95 per cent of the cash receipts. This includes all salaries for employees, travel costs, rental of office space, postage, telephone, and the administrative expense of handling many funds, such as the Annuity Fund, the Permanent Funds, the Pension Funds. This figure is much lower than the cost of administration in the business field.

The low cost of administration is possible only because of the service rendered on a volunteer basis by the members of the Woman's Division of Christian Service and the members of 30,649 local Woman's Societies and 5,222 Wesleyan Service Guilds. (The figures are through May 31, 1955.) The program of the Woman's Division is in every sense *our* program. Each one of us has a responsibility for planning and carrying out policies, procedures, and quadrennial plans.

The total income of the Woman's Division for 1954-55 amounted to $9,961,937. This came through volunteer giving on the part of the members. There are no dues. There are no assessments. Each woman gives according to her ability and her concern. The amount she gives alone would not educate a child, would not send a missionary or a deaconess to the field, would not take Christian literature to the far corners of the earth, would not build

a hospital in India. Alone, her contribution could not accomplish much. Added to the giving of other members, the contributions during the quadrennium have extended the arm of the church to countless thousands who would not otherwise have been influenced by the spirit and principles of Christ.

During the quadrennium, the Woman's Division has opened work in two additional countries—Nepal and Bolivia. This new responsibility was planned and projected in cooperation with the Division of World Missions.

The work in the United States has been intensified although many requests for new work have not been approved because of lack of personnel and funds. Through the Department of Christian Social Relations and Local Church Activities an international team has been brought to the United States and a series of workshops on World Understanding has been conducted across the nation.

Neither in this country nor overseas does the work of the Woman's Division overlap that of other divisions of the Board of Missions. It serves a distinctive purpose and is dependent upon the Woman's Societies and Wesleyan Service Guilds for support. Where projects, separately maintained, give evidence of meeting the need better as joint or union projects, denominationally or interdenominationally, the new relationship has been happily established. In medical work, religious education, and leadership training this has been effectively demonstrated through the quadrennium.

A major accomplishment of the past quadrennium has been concerning the Pension Funds of the Woman's Division. Heretofore the Fund included seven different funds —that of the Woman's Division and those of the uniting organizations. As of May 31, 1955, the plan of the Woman's Division to bring together into one total picture all these pension funds was realized. Missionaries and deaconesses of the Woman's Division are now paid retirement salary on the same basis, regardless of the organization under which they formerly served; the payment, also, has been increased during recent years.

The theme of the Woman's Division for the past quadrennium has been *That the Kingdom of God may be realized.* Activities have been widely varied on all levels and within all groups; but there has been this one unifying purpose which, however imperfectly reached, has been pursued with humility and sincerity.

Looking toward the quadrennium ahead, there should be undiminished devotion to this aim. In addition, Methodist women, in their personal lives, their local church and community relationships, their civic and governmental concerns turn to a new theme: *The Spirit of Christ—For All of Life.* Whatever may be the theme to guide and to inspire Methodist women, the purpose of the Woman's Division of Christian Service never changes: "to establish a Christian social order around the world."

Mrs. Paul Arrington, vice-president of the Woman's Division of Christian Service *(right)*, was not present when the picture below was taken. Seated *(left to right)*: Mrs. J. Ernest Wilkins, recording secretary; Mrs. Frank G. Brooks, president; Miss Marguerite Harris, treasurer. Standing: Mrs. J. N. Rodeheaver, chairman of the Department of Work in Home Fields; Mrs. Charles Wegner, chairman of the Department of Work in Foreign Fields; Mrs. J. Fount Tillman, chairman of the Department of Christian Social Relations and Local Church Activities.

Home Missions Is People

Excerpts of the report given at the Annual Meeting of the Board of Missions by staff and missionary representatives of the Division of National Missions and the Department of Work in Home Fields of the Woman's Division of Christian Service. Working together, often in cooperation with other denominations, these agencies reach out to meet human needs wherever they are in the United States, in Alaska, in Puerto Rico, in the Dominican Republic, and in Hawaii.

WHAT is Home Missions? It is people. It is the church reaching out with Christian love to serve and to help. Home Missions is the Indian pastor on the Oklahoma plains and in the Idaho mountains; it is the social worker in a community center weary after a day-long struggle with the problems of a city wrapped up in a frightened boy or girl. Home Missions is the Spanish-speaking immigrant just arrived in Texas or California from Mexico. It is the children in a settlement house or a children's home. It is the rural worker on the back roads and in the farm houses of rural America. It is the worried mother sitting at the bedside of her child in a mission hospital. It is the mission pastor on the island chains of Alaska, in a Central Jurisdiction parish, or in the new churches of Suburbia, U.S.A. Basically, there is a home mission opportunity wherever there is unmet human need.

The growing awareness of the strategic importance of America as a mission field places a heavy responsibility upon the Department of Work in Home Fields and upon the Division of National Missions. It can truly be said that home missions faces a challenge to help create a Christian America. But, again, at the root of the challenge are people, millions of them, and their unmet needs.

Social Welfare and Medical Work

The Church, without its programs to meet human needs and suffering, would lose much of its effectiveness. Concern for the welfare of others is inherent in Christianity. Methodism has always had a strong emphasis on social and medical work. There is a growing demand for more adequately trained personnel; trained in the dual field of religion and social work. The standards of services are improving but greater strides must be made.

The social agencies of the Church have more freedom than some other agencies for pioneering and experimentation. For example, at the Seward Sanatorium in Alaska, which has capacity for 150 tubercular patients, the discharged patients—particularly the Eskimo men—returned to their occupations of fishing, mining, or logging, only to be readmitted to the San after a season. Three years ago, a program of vocational rehabilitation was inaugurated which is giving new hope to the patients. Now patients are returning to their native communities to render needed services through shoe repair shops, grocery stores, barber shops, and other useful occupations which do not contribute to the recurrence of tuberculosis.

In the United States about a quarter million children must be cared for outside their homes. These children need far more than food and shelter. Understanding and love are their greatest needs. Case work is necessary in children's homes to help determine whether the children and the families they serve actually need and can benefit from the services offered. In Hawaii the Susannah Wesley Home is changing its program of child care. A residential treatment program for children with personality disturbances is now under way.

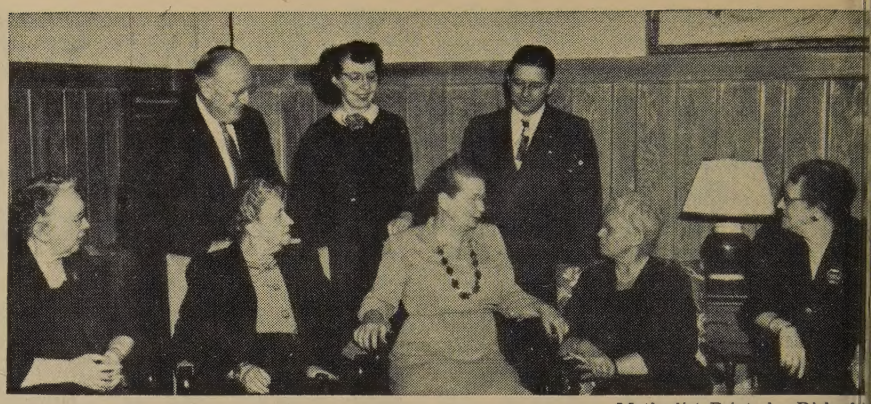
An important phase of work is carried on in the thirty residence halls for young businesswomen.

Church Extension

Jesse Lee Home in Seward, Alaska, is one of fourteen children's homes supported by Methodist women. Deaconess Edna Sexton (left) and Mrs. D. M. Lee, wife of the superintendent, are supervising the play of the preschool children.

Many young women find in these halls a friendly Christian atmosphere where there is concern for their social, economic, educational, and spiritual life. Visualize a young woman going to the city for her job. The living situation for her first year or two can help determine her future.

Within the next year, each of the three homes for retired workers will have the use of an infirmary for the residents. A new home is being planned to help care for those whose names now appear on long waiting lists. Work with older people—our senior citizens—is a vital part of the total church program today. More workers with appropriate skills are needed in this field.



Methodist Prints by Rickarb

There are thirty-one centers in the Educational Bureau of which one is Pfeiffe College, Misenheimer, North Carolina. This is the Board of Trustees: (seated) Miss Muriel Day, Mrs. Millard L. Robinson, Mrs. J. N. Rodeheaver, Mrs. Harr James, Mrs. Harry Vaughn; (standing) G. Nelson Moore, Mrs. T. Otto Nall Dr. J. Lem Stokes, II, president of Pfeiffer College.

Education

It is to the Christian Church that we attribute in large measure the ideas and values on which the character of our educational institutions rests. For the Church, following the example of the Christlike way, has attached great significance to the salvation and preservation of the person. Church related schools emphasize respect for the dignity of the person and opportunity through service. This commits the Christian teacher serving in these institutions to extend every possible help to students to develop the best that is within them. This is our common purpose.

Four hundred fifty young women are seeking to attain full self-realization at Bennett College, Greensboro, North Carolina. It, like other institutions of the Woman's Division, has a rich heritage to preserve and a high challenge to fulfill. We strive to build Christian character at Bennett by democratc participation in the instructional, cocurricular, and residence life on campus.

The role of the teacher—by this is meant example, also—and the quality of educational experience are key contributors to the success of the total endeavor. Everything that happens on the Bennett Campus should make a positive difference in the behavior of each girl. But the provision of experience is not enough. Each student must see how this relates to her own needs. Our daily task is to make needs so apparent that the young women will strive eagerly and persistently to satisfy them. The discipline which arises from reconciling needs on the one hand, and living up to expectations on the other, frees the atmosphere of the unhealthy effects which can arise from punishment or the exhibition of rigid attitudes.

The informal communal living room in a dormitory likewise inspires relaxed conversation which differs from the informal exchange of ideas during the Sunday evening cultural hour in the student union. It is, however, equally as important. The need for developing social responsibility cannot be fulfilled by a mere academic analysis of social theory. Live community projects in churches, hospitals, and social agencies require the use and practice of social skills and techniques which are indispensable to the attainment of understandings in harmonious group living.

The desire for personal adequacy revealed through participation in programs, reading the Old Testament lesson at a vesper service, singing in the college choir, or giving a committee report before the faculty lead the student quite naturally to seek the services of the Clothing Clinic, the Speech Clinic or the theater arts workshop. In short, she assists with her own development.

The transformation of person through the Christian way of life is the ultimate objective of the thirty-one centers of the Educational Bureau of the Department of Work in Home Fields. These schools, ranging from kindergarten through college, reach more than 10,000 children and young people.

The Division of National Missions also works in the educational field by supporting several mission schools, chiefly among minority groups. That their contribution to the educational life of America is appreciated not by Methodists alone but by educators at large is attested by the recent Ford Foundation grants. More than $500,000 was made available for increases in salaries to schools supported by the Woman's Division and by the Division of National Missions.

The Spanish-speaking Community

The Spanish-American portion of our population is large and becoming increasingly significant. The largest concentrations of our Spanish-speaking citizens are to be found in the Southwest, the West, New York City, and Florida. However, the mobility of contemporary

Americans is characteristic also of Spanish Americans. Consequently, one finds a significant number of them in most metropolitan centers. In Texas alone, there are over two and one half million people of Mexican extraction, while over six hundred thousand Puerto Ricans live in New York City.

Since many of these newer Americans do not fully understand the English language, our communications must be through the Spanish language. Institutions of the Woman's Division such as Valley Institute, Pharr, Texas, Wesley Community Houses, and other settlements are performing signal services in helping recently arrived immigrants from Latin countries adjust to the complexities of a new life, a new land, and a new tongue.

In addition to the work in the continental United States, we carry on a program in Puerto Rico. One of our first tasks there as elsewhere is that of meeting the deep spiritual needs of these Spanish Americans through the church itself.

We are also in the educational field. The George O. Robinson School in Santurce, Puerto Rico, operated by the Woman's Division is not only an excellent school including all grades through high school, but it is also the agency which conducts kindergarten and elementary school classes in about a third of our Puerto Rican churches. Cooperation between the two divisions in Puerto Rico has proved very effective.

The Division of National Missions operates Lydia Patterson Institute in El Paso, Texas, and the Spanish American Institute in Gardenia, California. The Woman's Division maintains Holding Institute at Laredo, Texas, and Harwood Girls' School, Albuquerque, New Mexico. Many of our Spanish Americans owe their training to these institutions.

A two-in-one project, Freeman Clinic and Newark Conference Hospital in El Paso, Texas, is dedicated to the service of Spanish Americans. Other areas of human need are met through cooperative stores, arts and crafts program, direct relief work, training in preparation for citizenship, health education, experimental farming, training in building better homes, literacy. These and many other basic services are performed in the name of Christ.

Urban Work

The Christian forces face a crisis in the cities of America today. Large numbers of new residents within the cities such as Detroit come from Protestant families on farms, villages, and towns of nearby states. In nearly every case the percentage of the Protestant population in the city is many times higher than it was for the decade prior to the first World War.

A privileged few who move to our cities gravitate to the better communities and are absorbed into the church there. But the large majority who must start at the bottom of the economic ladder have seldom found outstretched hands to welcome them. We make much less effort to understand their needs and aspirations, their culture and language, than we did in the early part of this century when new arrivals were immigrants from Europe and the Orient. Then Protestants systematically set about the task of winning them. We built language churches, neighborhood houses, community centers, clinics. We were challenged by the opportunity and we were successful.

Today we act sometimes as though the limit of creative choice in any inner-city situation lies between the decision to close the church and the decision to merge it with another, so that the two may die together in loving fellowship.

Toge Fujihira

The George O. Robinson School in Santurce, Puerto Rico, has an enrollment of 300 students. These girls in the dormitory are discussing the merits of a dress made in the Home Economics Department.

Kaufmann & Fabry Co., Chicago

Community centers give opportunity to develop attitudes and skills for democratic living as evidenced by this boy's club.

This, in spite of the increasing number of demonstrations that fresh and vigorous and well-supported missionary work in the inner city brings an amazing response.

Here's what is happening to our population today: one birth every eight seconds; one death every twenty-one seconds; one immigrant every twelve minutes; one emigrant every twenty-four minutes; a net gain of one in population every twelve seconds. In May, 1955, the census bureau gave us the figure of 165 million people in the U. S. A.

The key to success in home missions depends on meeting the needs of people where they are, in this case in the inner heart of our cities, where slums are fast disappearing in the face of new civic centers and well-planned new housing developments. The work of the city church, as it adjusts to serve a new and changing community, often shares a social ministry with the community center and the neighborhood settlement.

Community Centers

The community centers and settlement houses have been working at the task of expressing Christian concern for people for a long time. Marcy Center in Chicago, Illinois, along with Bethlehem Centers, Wesley Houses, and many other settlements across the country, is working daily at this job.

One does not jot down with pen or pencil the specific job accomplished each day, or point with pride and say, "This we do—or that we have done today." Service to people is not measured in this manner, nor is it meant to be. Neither does one measure the work of the community center in terms of the numbers of persons served, or the kinds of services rendered each year. Nor does one attempt to say that the community center can mean all things to all people, but the community center can be a vital part of the life in the community, the arm of friendship to the individual. The impact of its Christian service can be told in large measure by the consecration and devotion of the staff members.

Marcy Center, located in a changing, overcrowded community, is trying through its many areas of program to meet some of the needs in its neighborhood. The area in which Marcy Center now serves was at one time a Jewish area where people worked for moderate incomes, and had well established family patterns. Within the past five years the community has changed from one of 98 per cent Jewish to about 95 per cent Negro. The small, stable family unit, th moderate rents, and adequat schools have all disappeared.

Today, rents are very high dwelling units have been cut int small apartments, and often mor than one family must share th same living facilities. Schools ar tragically overcrowded. Thre schools near Marcy Center are o a double shift. This means tha many children are now in schoo only half a day.

Today, Marcy Center serve about 650 people in regularly scheduled groups. More than on hundred different organized group meet at Marcy Center for specifi activities. Five mornings a week boys and girls who are not in schoo come to Marcy Center for cooking sewing, gym, or craft activities After school other elementary school children come for recrea- tional activities. Teenagers an adults also attend clubs, interes groups, and classes of variou kinds.

Marcy Center has the only nursery school in the neighborhood Special activities such as parents groups, Americanization classes and medical and dental clinics offe additional services.

Many of the families are new new not only in the neighborhood but in the city. Often they com from small towns. They feel alone They need to be helped to feel a part of the community. They nee to become acquainted with thei neighbors. They find ways of doing this at Marcy Center. Parents groups offer many opportunities fo working with other parents, dis- cussing problems of mutual con- cern regarding child discipline health, or community problems Adults also find ways of working through the community center i block organizations, school com- mittees, church, or other group such as the Community Counci promoting better living conditions

The community center is not a problem solving agency, yet it help to solve many problems. Children who attend school for only half a

day find a warm welcome during the hours when mothers are working. The active teenager finds creative expression through activities in the craft shop, the gym, or the club. Staff members work with schools, the courts, and often the probation officers. The agency tries to help to guide the insecure teenager into solid relationships with his peers or with adults.

The community center is not a church, yet in a very real sense, Marcy Center and settlement houses in our towns and cities are expressing the kind of love and concern which is vital to real Christian living. To keep programs flexible and abreast of the times, new features such as Golden Age groups of older persons and teen-age canteens have been added. The centers give opportunities to neighborhood people to broaden their mental and spiritual horizons, to develop attitudes and skills for democratic living, to strengthen family ties, and to cultivate good will and brotherhood among all races, creeds, and nationalities.

Town and Country

The Bureau of Town and Country Work of the Woman's Division and the Department of Town and Country Work of the Division of National Missions are allies working together in many areas to improve the total community life as they seek to meet human need and bring the more abundant life to the rapidly changing rural area.

Through the formation of a group ministry or larger parish many small isolated churches have come to a new realization of their importance and their potential. It becomes easier to secure adequate ministerial leadership when the preacher knows that he is not struggling alone but is a member of a team. Oftentimes men of differing talents and abilities which complement each other are placed in an area where they share responsibilities and problems.

Through the promotion of the Lord's Acre and emphasis on Christian stewardship a number of rural churches have assumed more financial responsibilities, some becoming self-supporting. Programs of this nature often increase interdenominational cooperation and lessen competition. Rural Life Institutes initiated by the church bring in outside resources and leadership.

In communities where there are rural church and community workers of the Woman's Division, these women work with the ministers to develop the church program, but their responsibilities are related more to the total community. They attempt to bring the community resources to the church and to join the church and the community in a mutually helpful relationship.

The purpose of the woman rural worker is to guide all the people in her area, through working together to discover and use their spiritual, social, and educational opportunities or to create such opportunities where they do not exist. She cooperates with all church and community groups, giving training courses, counseling with youth, planning vacation church schools, working with Home Demonstration, Public Welfare, Public Health, and school leaders. She tries to build leadership so that eventually she will no longer be needed there.

But the work defies definition or classification because every area is different, as the communities and their needs are varied. Workers in this bureau serve in twenty-eight states, in coal and copper mining, marble quarrying, fishing, trapping, and ranch communities, in open country, and in mill towns.

People served include the first (Indian) Americans and all who have come after them. Several community centers serve minority groups whose language is different, helping children and adults to become integrated in school and community life. Interracial and intercultural barriers are gradually breaking down as board membership includes Latin, Anglo, and Jewish representatives; as Latin and Anglo, Negro and white people work together on staffs and advisory committees, and Indian Americans serve on committees.

Missions Is People

What has been presented is but a part of the work Methodist agencies are doing in ministering to people at their point of need. Truly, America is one of the greatest mission fields of the world. Truly, every church should be a mission church and every Methodist and every Christian a missionary.

Toge Fujihira

Minority groups are served in rural as well as urban areas. Here, H. Carl Brunson, head resident, is talking with some of the children at the Dulac Indian Mission, Louisiana.

"... For Such a Time as This"

By HILDA LEE DAIL, *Associate Secretary, Department of Work in Foreign Fields*

The Department of Work in Foreign Fields Presents

THE CALL FOR WITNESS AND DECISION

AMID the "shouting and the tumult" of today's world there comes a *Call,* urgent and clear. Methodist women working in a climate of change and uncertainty, hear this *Call.* Its message pierces through the clamor of baffled multitudes who struggle to find their places in this new age.

Concerned Christians cannot be guilty of standing on the sidelines and despairing of the outcome of this struggle. Hearing the *Call,* they offer themselves in humble obedience to the Father who created them for "such a time as this."

The *Call* is first from *God.* The Church's mission to mankind is eternally conditioned by the fact that Jesus was sent into the world. Those who follow Him closely feel the compulsion of His words, "As my Father hath sent me, even so send I you."

The *Call* is also from the *fields* where there is a sharpened awareness that the hour for decisive Christian witnessing is now. "There is a tide in the affairs of men" which if *now* taken at the flood can lead to victory.

The Department of Work in Foreign Fields, in response to these modern Macedonias, is calling every woman of The Methodist Church to understand and participate in the evangelistic opportunities around the world. This quadrennial plan for evangelism is broadly conceived. It is launched because of the divine imperative within the life of the World Church, moving it to accelerate the bringing of the Good News to every creature. Methodist women are seeking to discover anew their places in the manifold witness of the total church.

D. T. Niles, in his report on evangelism to the World Council of Churches in Evanston, described this urgency as a "summons at midnight." The concern of the church is to see a *new day* when new beings will live in a new society. The time has come when Methodist women must act boldly in Christ's name for justice and peace for all people. It is in this larger framework of redemption for the whole of life that the Woman's Division of Christian Service finds a significant challenge through its institutions, whose purpose is the ultimate transformation of the lives which they touch.

Every woman in the local church has a responsibility to interpret the place of educational institutions in the world mission of the church. The task of the Christian teacher is to cooperate with the Holy Spirit who makes the Word to become flesh and dwell among the hearers. This goal is identical with the goal of the pastor or evangelist.

Even though the church confronts opportunities for vital evangelism in every field, there is a special challenge in four specific countries whose *now* has arrived. For the next four years The Methodist Church must move vigorously in shaping their future under the shadow of the Cross.

Sarawak

Sarawak, a British colony on the northwest corner of the island of Borneo, is facing a fluid moment in its history when the pattern of religion for its 568,000 people is uncertain. The Methodist Church already has a witness in Sarawak through the Chinese who migrated there following the Boxer Rebellion and who established a growing fellowship in the Chinese community.

It is to the 295,000 Ibans or Dyaks who live along the borders of the Rajang River that the church

Methodist Prints by F. Cartwright

A medical program is being developed among the native Dyaks of Sarawak, Borneo. These children are on the platform of their long house, which may have from thirteen to thirty families under its roof.

must give special attention. Even though skulls still hang from their long houses as reminders of their head-hunting past, these former "wildmen of Borneo" are ready for a new way of life. Since 1949, 2,000 of them have become Christians, three of this number being leading chiefs.

Within the next few years a fundamental change will take place. Either they will become Muslims, the religion of 93 per cent of the people in the neighboring islands; or Roman Catholics, who are establishing beachheads; or perhaps secularists; or, we dare to hope, Methodists, who bear the full responsibility of making a vital Protestant witness.

The Methodist Church must possess a mobility that will literally push its way up the Rajang River and take agricultural assistance, medical aid, a literacy and literature program, and spiritual help to the thousands of Dyaks who wait.

The present work in Sarawak is an example of how national churches are becoming sending churches. Included among the missionaries already serving there are Malayan, Indonesian, and American, both Caucasian and Negro. A forceful challenge for the recruitment of workers from all races and nationalities must reach every local church around the world. Methodist women often can take the initiative in encouraging this international and interracial fellowship of service.

Through Public Health Work and in this Baby Fold at Kongju, Korea, many little ones are being restored to health through loving care.

Korea

The amazing courage with which the people of South Korea have endured the devastations of war has created admiration and respect around the world. Among these warmhearted people, the Christian Church recognizes the possibility of finding a response that will make Korea the first predominantly Protestant country in Asia. Out of their great suffering has emerged a dynamic Christian fellowship. Everywhere crowds are flocking to the churches and filling their institutions. At present there are 100,000 Methodists whose enthusiasm is similar to that of the Apostolic Church.

This freshness comes from a people who have sensed the collapse of animism and are building a new faith. The great mass movement into the Christian Church offers a challenge that cannot be met with a halfhearted endeavor.

Many Korean Christians in responsible positions in governmental and professional life believe that these are the crucial years for their nation. The pressure from communism on all sides intensifies the urgency for the Church to build bulwarks that will stand immovable. The United Nations and the United States Government are encouraging business and cultural organizations to invest heavily in the rehabilitation of South Korea as a demonstration of what democracy can do for the Asian people.

The likelihood of further aggression from the Communists in North Korea is no greater than elsewhere in Asia. However, the Christian Church does not hesitate to take the gospel to places even where there is an element of risk. The uncertainty of the future of the 30,000,000 people of Korea is the very reason why the Church must bring spiritual hope and encouragement *now*.

This bold program to strengthen the local churches demands a doubling of missionary personnel as well as Korean leadership. The witness must not be limited to a few cities, but must be extended into the pioneer areas.

Methodist women must assume their share in the responsibility of reaching every province of the land. Evangelistic teams equipped with audio-visual aids, medical facilities, agricultural and welfare materials, and Christian literature could share the fruits of the Abundant Life with all the people. Mobile medical units, which provide the most effective and economic health and welfare service, should be operated from hospitals or clinics. The broad scope of service in which women must participate also includes student hostels, kindergartens, schools and colleges, home and family life programs, and religious education in the churches.

It is evident that The Methodist Church in Korea must exhibit a mobility to match that needed in Sarawak. A people's movement toward Christianity cannot wait for a static and stilted approach. A vigorous effort *now* can permeate the whole nation with hope and spiritual power.

The Belgian Congo

Deep in the heart of Africa in the Belgian Congo there are pulsations of a great spiritual awakening to which the Church must quickly

respond. To this vast land of dense forests where once roamed primitive people, hearing only the sounds of tumbling waterfalls, vibrating drums and animal calls, there now has come a new day. Factories are replacing forests; tremendous dams are harnessing the waterfalls for electric power. The pounding of mining tools is supplanting the beating of drums. The call of the animals is lost amid the clamor of many voices crying for a place in this strange new Congo.

The face of the land is also being transformed by little churches dotted over the country. The lure of the witch doctor is diminishing, and the old animistic religion is being cast aside. The hour of decision for the African has come. The Methodist Church, recognizing that the timetable for winning this people for Christ is limited, must move with energy and resiliency.

In the two Methodist Conferences of the Belgian Congo there are 21,500 full members and 11,500 preparatory members; 87 ordained pastors and 41 supply pastors; 30,000 members of the Sunday schools and 16,500 students in the educational institutions. These figures may seem impressive, but when viewed in the light of a total population of 11,390,950 they reveal the urgency of an increased evangelistic effort.

The Woman's Division of Christian Service has thirty missionaries in the Congo, but twice that number are needed if the work is to be strengthened. Everywhere young people are eager for an education. Women and children only recently have begun to receive the advantages of learning to read. The responsibility for hostels for girls, medical clinics, day schools, and a host of other types of work must be assumed by women in the cooperative program of advance.

The Congo *can* be won for Christ during these crucial years. The people are receptive, and the government places no restrictions on the development of the church and its institutions. Missionaries must be found to respond to the call for witness in the Congo.

Bolivia

Bolivia, the beautiful republic located in the middle of South America, is probably one of the least known countries of the continent. Having no seacoast, it has had to wait for the day of the airplane before becoming easily accessible to the outside world. However, today people are pouring into Bolivia. They are finding that the southeastern area offers wonderful agricultural opportunities. From Brazil, Argentina, and Peru they are coming. Five thousand are there from Okinawa. A number from Italy are developing the sugar industry. The United States Government, through the Point Four Program, has helped to build a road into this agricultural section from the city of Cochabamba, the commercial center of the country.

The 4,000,000 people of Bolivia are emerging into a new life. Their government is working overtime in an effort to accelerate progress. The nation's vice-president, a graduate of one of the Methodist institutions, is using great influence
provide the church with an u
equaled opportunity to give sp
itual tone to the total developme
of the people. In some new villag
space is marked off for a Method
church. An urgent invitation h
come from the government for T
Methodist Church not only to bui
more schools and hospitals, but
offer spiritual help to orphanag
and other state institutions.

Even though The Methodi
Church has had work in Bolivia f
fifty years, the Woman's Divisi
of Christian Service only recent
sent a worker to the high regi
around Lake Titicaca to work in
girls' school among the Ayma
Indians. This pioneer venture
evangelism can bring a new way
life to the primitive mounta
people.

The missionary enterprise in B
livia is another example of t
awakening of Christians to the
obligation to send witnesses un
the ends of the earth. Everywhe
Christians are realizing that t
great commission, "Go ye into a
the world," is not addressed alo
to a North American church, but

Methodist Pri

**In Africa hundreds of children are finding the light of knowledge and t
light of Christ in schools supported by Methodist women.**

Methodist Prints by Carl Bell

A comparatively new project is Rural Work at La Paz, Bolivia. Here a group of women are gathered at the Indian Church. Miss Virginia Bunn, the missionary, is in the background at the right.

the divine impetus that is felt wherever people respond to the spirit of Christ. Working in Bolivia is a young woman from Buenos Aires who is supported by the Latin-American Confederation of Methodist Women. A doctor from Argentina will soon be helping in the medical work at Ancoraimes.

In Sucre, where the Teachers' College and University are located, there is an increased need for a strong Protestant student center. At present a hostel for girls is being operated in temporary quarters on a limited basis. This is one place where the Woman's Division of Christian Service has an opportunity to cooperate in strengthening the witness among the students who later will influence the thought life of the nation.

Today there are thirty-six missionaries of the Division of World Missions and one of the Woman's Division of Christian Service in Bolivia. In 1960 there must be a total of fifty-four missionaries in this field if the church is to provide the necessary leadership for a major evangelistic thrust. Methodist women must assume responsibility for an increased participation in the witness in Bolivia.

The Christian Witness to the Muslim World

Even though the Christian church realizes the urgency of moving with increased power in countries which at present offer a special challenge for evangelism, it also recognizes the alarming fact that a revival is now taking place in other world religions. One of these is Islam, whose missionaries are in all lands. Mosques can be found even in a number of American cities. Muslim women, like Christian women, are raising money to support their work around the world.

Since the Muslim believes in one God and accepts Jesus as a prophet of God, it is very difficult to win him to Christianity. He often contends that there is no real difference in the two religions. If he leaves his faith, he becomes an outcast from his home, his community, and even his nation.

The Methodist Church has a witness in areas where there is the largest concentration of the disciples of Mohammed—in Algeria and Tunisia, among three million people; in Pakistan, the largest of all Muslim nations; in India, where there are more Muslims than in all the Arab countries combined; in Indonesia, where there are 64,000,000 Muslims.

In all of these countries the progress has been slow. In North Africa after forty years of missionary effort, there are only approximately 400 Methodists. In India after a hundred years of witnessing, The Methodist Church has a membership of 554,000. In Indonesia the Methodists number 14,000. However, in Pakistan, even though the number of Methodists is only 37,000, there have been 5,000 people won to the church since the nation came into being in 1947.

This evident stimulated interest in Christianity among the people of Pakistan offers an opportunity that the church must be quick to sense. This country may well be the key to Christian missions to Islam. With only twelve missionaries of the Woman's Division of Christian Service and thirteen couples and one single missionary of the Division of World Missions, The Methodist Church faces extreme difficulties. More workers must be recruited to carry the witness for decision to Pakistan and the rest of the Muslim world.

800 Missionaries Are Needed

In order for The Methodist Church to move with the necessary spiritual power to meet its maximum opportunities in evangelism this quadrennium, the local churches must answer the call for recruitment of missionaries. The minimum goal for the Woman's Division of Christian Service is a total of 800. At present there are about 500 on the field. Many of these will soon retire. This is no time for a "hold the line" policy. Yet, the church stands helpless to advance unless individual Christians respond with their whole beings to the call for service. Never in the history of The Methodist

Church has there been a more desperate need for missionaries.

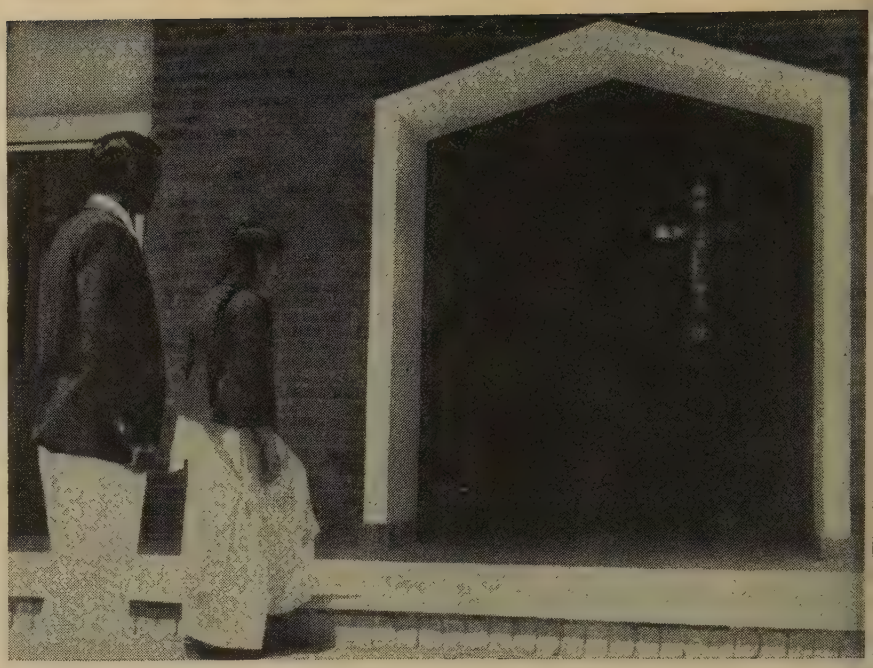
Part of this need can be filled by national churches becoming sending churches. As has previously been pointed out, this is already taking place in many countries, and in the next quadrennium will increase. Missionaries have gone from Argentina to Bolivia, from Malaya to Borneo, from the Philippines to Okinawa, from Brazil to Peru, from Uruguay to Southern Chile, and from India to Africa and Nepal.

The local churches in the United States must encourage the recruitment of missionaries from minority groups. This vast reservoir has barely been tapped. Even though at present the Woman's Division of Christian Service has six Negro missionaries, many more Negroes and young people from other minority groups would offer themselves if they knew of the opportunities for service.

The emphasis on evangelism this quadrennium offers an unparalleled challenge to Methodist women to identify themselves with peoples of the world, to be the channel which the love of God can reach those who yet have not received the Good News. The opportunity for witnessing may often be among the strangers within our own gates.

Even though four countries—Sarawak, Korea, the Belgian Congo, and Bolivia—are being lifted up for special evangelistic emphasis, the other countries where we are at work cannot be neglected. All around the world The Methodist Church must possess the spiritual power of the initiative. Regenerated hearts everywhere must renew their strength and answer the universal call to witness and decision. Methodist women, dedicated to bringing "The Spirit of Christ—For All of Life," must respond to the inescapable query: ". . . And who knoweth whether thou art come to the kingdom, for such a time as this?" [1]

[1] . . . "And who knoweth whether thou art come to the kingdom for such a time as this?" *Esther 4:14.*



Entrance to chapel of Christian Medical College, Ludhiana, East Punjab, India

Volunteer Service

WHAT IS REQUIRED OF A MEMBER OF THE WOMAN'S DIVISION?

Forty-eight women hold membership on the Woman's Division of Christian Service. Of this number twenty-two serve on the executive committee. This committee is composed largely of the officers and chairmen of the departments, the section of education and cultivation, and the standing committees. The heaviest responsibilities are carried by this smaller group.

At the time of the jurisdictional elections, no one knows who will be chosen for these duties. Not all the elected members will be asked to assume heavy tasks, but some—at least twenty-two—will be expected to accept major assignments.

What does it take to be a board member? The following requirements were listed by six members of the Woman's Division who learned the answers through experience and observation.

Dedication—a deep, abiding dedication to God's will. This is the sustaining power which enables members to carry through on responsibilities and to put first things first. This sense of dedication carries with it a

Willingness to Accept Responsibility. Acceptance of responsibilities helps one to grow. Often one must learn how to persevere in the job in order to complete the assignment on schedule. Because the work of the Division must take priority over other obligations, some women find it necessary to give up other interests during their term of office.

Physical Stamina. Good health is necessary to meet the demands made on one's physical strength by the travel, the endurance test of attendance at meetings, the concentration required in committee work, and participation in the long business sessions.

Time—both for home work and activities away from home. One must be free to travel more than she thinks it is going to be necessary. Methodist women plan largely and meetings seem to multiply.

Time for reading is a must. Every member of the division is expected to be well informed on all lines of work and concerning com-

(*Continued on page 20*)

CREATING A CLIMATE for World Understanding

By LOUISE ROBINSON

FROM California to Massachusetts, from New Orleans to Minneapolis, the women of The Methodist Church are meeting together this year in workshops. All have one purpose: to work toward a Christian world understanding in order that they may be better prepared to face the problems of their communities, their country, and the world.

Ten workshops conducted in ten geographical areas, in turn will initiate one hundred workshops. This plan involves some five thousand women who will give leadership in local areas, projecting special plans growing out of the series of workshops. The ten regional workshops are being held at the following places: Fresno, California; Fort Worth, Texas; Atlanta, Georgia; Washington, D. C.; Missoula, Montana; Minneapolis, Minnesota; Indianapolis, Indiana; McCook, Nebraska; Williamsport, Pennsylvania; and Springfield, Massachusetts.

The workshops are organized around one or more of the following principles:

1. Every child has the right to a good world.
2. Every citizen is responsible for world peace.
3. Everyone has the right to freedom of opinion and expression.
4. All persons are born free and equal.

Delegates to the workshop represent all phases of the work of the Woman's Society of Christian Service. They are presidents of conferences, districts, and local Societies. They are vice-presidents, treasurers, secretaries of Missionary Education and Service, Spiritual Life, Christian Social Relations and Local Church Activities, secretaries of Student, Youth, and Children's Work. They are members and officers of the Wesleyan Service Guild. The meetings are biracial and in some instances, multiracial.

Ordinarily the number in any one group is limited to fifty to seventy-five. But in Plainview, Texas, the interest could not be contained in a small group. They filled the church, the gallery, and the choir loft. It was an overflow meeting.

International Team

Members of the International Team carry the greater part of the program. They are Miss Violeta Cavallero from Montevideo, Uruguay; Mrs. Kiyo Tanaka of Nagoya, Japan; and Miss Eva Shipstone of Lucknow, India.

Miss Cavallero is director of religious education at Crandon Institute, as well as director of a social center in which her students get practical experience in serving their community. She is in demand as a radio speaker and as a writer for the Protestant press in Latin America. Her messages to the women of the workshops are clear, incisive, and powerful. Often the climax of the meeting is her commitment service at the close of the workshop.

Mrs. Tanaka has been a teacher at Hiroshima School and at Seiwa School where young men and women get training for Christian service. She is also interested in Young Women's Christian Association work in Japan and gives much of her time to this organization. Her husband is the principal of a large boys' school in Nagoya. Mrs. Tanaka points up a development in the Christian church in Japan

By Louisville Times Staff Photographer

Participants in the World Understanding Workshop of the Southeastern Jurisdiction in Louisville, Kentucky: (left) Mrs. Dwight Townes, Sr., Mrs. E. U. Robinson, and Mrs. William H. Daniels, Sr.

when she explains that she used to be a Methodist, but that now she is a member of the United Church in Japan.

Miss Shipstone is the head of the department of psychology in Isabella Thoburn College. This college is the outgrowth of the first girls' school in all of Asia. Miss Shipstone captivates her audiences by her charm, her logical presentation of her theme, and her gift of analysis. She is a trained psychologist and as such adds much to the understanding of world problems as well as local.

All three of these women have been in the United States before for graduate work in our universities. This fact has greatly increased their present usefulness in interpreting us to ourselves. Miss Shipstone, as the recipient of a research fellowship from the American Association of University Women, will remain in the United States another year at Harvard University.

As these members of the team take part in conversations, panels, and discussions, American women begin to understand that our problems are world problems. They also understand better that what we do in the United States is watched by the rest of the world. They are made more conscious of the fact that every time our injustices, inequalities, and iniquities are highlighted by some specific instance, the headlines of the newspapers of the world, especially those of Asia, cry aloud that the United States must right the wrongs within its own borders before it can speak effectively to the rest of the world.

Resources

Resource people who are experts in their field are found in each area. In nearby colleges and universities, from Boards of Education, in Councils on Human Relations, Young Women's Christian Association secretaries, United Church Women, and in the Southern Regional Council are people who gladly cooperate. Carefully selected reading materials relevant to the four basic principles are made available to the delegates. These materials are of three types: over-all materials dealing generally with the problems involved, materials on specific issues that will be dealt with in the workshop, and materials about other countries, especially those represented in the international team.

Church dinners afford opportunities to feature the United Nations. The members of the team often are honored with Japanese dinners, Indian dinners, and Latin-American dinners. Decorations, food, and speeches are related to the country whose representative is being featured. In most places, it has been possible to devote time to learning hymns of many countries.

In many ways we are learning of the riches which other countries bring to the Church universal. We are learning also that the fabric of world understanding is a to-and-fro process.

One cannot but be impressed by the seriousness and devotion with which women are participating in the workshops. Many come at a sacrifice. They attempt honestly "to set the consideration of the problems in the context of Christian responsibility." They search diligently to provide information about the problems under consideration. They seem to be more conscious than ever before that the judgment of God is upon us for our neglect.

Different Emphases

It is interesting to note the different emphases in different sections of the country. There is a general tendency to point to the United Nations, the World Church, and the missionary enterprise as major channels for building world understanding. It usually becomes clear as the program advances that the World Church is the culmination of the missionary enterprise and that the United Nations could hardly exist without this same foundation. There is good interest in the United Nations as our best political hope for world peace. There is also a better understanding of the importance of the specialized agencies of the United Nations in building a better world. This applies particularly to the whole field of technical assistance within the framework of the United Nations as well as our own United States program of technical assistance.

It was but natural that in California there should be some concern about loyalty oaths, the right of librarians to select books, or the right of teachers to impart the truth as they see it. They were by no means limited to these matters, but there was an emphasis here. It was not surprising that in the workshop in Nebraska the discussion of the United Nations and technical assistance turned to the question of our surplus, especially of wheat, in the face of a hungry world, or to questions concerning making migrants feel at home in the church and in the community. In the South, major consideration usually is given to racial problems. Frankness in discussion leads to an earnest search for good ways to bring about better relationships.

There is good reason to believe that enough momentum has been generated to take the concerns, the questions for solutions, the findings of the workshops right down to the local church groups. Unless this is done, much that has been started will be lost.

In the initial workshop held in New York, October 10-18, 1955, when plans were drawn up for the ten regional workshops, much was said about creating a climate of community and world understanding. Surely every Christian woman feels the urgency of creating a climate of understanding in her community both by her individual acts and as a member of groups. Bridges, from person to person, from group to group, can be constantly in the making if we but open our eyes and hearts to the countless opportunities that daily come our way. The workshops for World Understanding have been most valuable in helping us to see and understand our individual and group responsibilities.

Volunteers

AND WHAT THEY ARE DOING IN HOME MISSIONS PROJECTS

By MABEL GARRETT WAGNER, *Executive Secretary for Urban Work, Department of Work in Home Fields.*

VOLUNTEERS who work through the church and its related agencies become living illustrations of the New Testament precept, "Be ye doers of the word, and not hearers only." [1] The kingdom of God will not come until more and more lay Christians—men and women, youth, and even children—express their beliefs through voluntary service in His name.

What is a volunteer? One of our Bethlehem Centers gave this definition:

One who gives his or her services without remuneration to help the paid professional staff carry on the program of an agency is a volunteer. It may be someone trained in the fine arts and willing to share love of beauty with those who experience so little of it. Or a civic leader willing to give her time, effort, and experience as a board member in helping to formulate and guide policies of the agency. Or a member of the Woman's Society of Christian Service, not only willing to serve our Home Missions projects but also to interpret the work to other Woman's Societies, community and civic groups. It may be a neighbor who helps with small mundane tasks, or a local college student who wants to put some of his or her enthusiasm and energy into leading children's groups.

Why We Need Volunteers

To carry forward a strong and effective program it is important to use high-caliber volunteer leadership. It would not be possible within our budgets to employ sufficient professional personnel to do the job. Also there is an urgent need to secure future personnel. By using high-school seniors and college students as volunteers, they may feel the call to enter full-time Christian service.

Further than that, volunteers can best interpret the program and needs to the community as well as reflect the attitudes within that community toward the agency. Volunteers are a vital and permanent force in the social work field . . . indispensable to social progress . . . for "social work can never rise and be long maintained at a higher level than that of its volunteers." [2]

In the Urban Bureau hundreds of boys receive training in craft shops supervised by devoted volunteers.

What Is Being Done

Imagine, if you will, thirty-two regular volunteer workers coming each week to Bethlehem Center in Fort Worth, Texas. In addition there are between forty and fifty others available to do specific pieces of work. In the field of arts and crafts they assist with such things as woodwork, music, dramatics, cooking, homemaking, weaving. Some help with transportation on field trips; others help with the preparation and serving of suppers. One person may check out athletic equipment; another may answer the telephone and take care of small secretarial duties. Through all such activities, volunteers unconsciously express their concern for and interest in all people.

During a recent Community Chest campaign Johnny, aged ten, spoke to fifteen community groups. His four-year-old brother and mother accompanied the team. Johnny told what it meant to him to belong to a club at Homer Toberman Settlement House in San Pedro, California, and to go camping. One day the brother surprised everyone by standing up beside Johnny to explain that *he* belonged

[1] James 1:22.
[2] *The Family*, January 1927, page 266

to the nursery-school group. This four-year-old was probably the youngest volunteer ever to interpret a settlement house program! In 1955 Toberman had 125 active volunteers with a record of 6,511 hours of service.

Bethlehem Center in Nashville, Tennessee, supervises students from seven colleges, as well as missionaries preparing for foreign service who are doing their field work there, most of them for credit. A number of other centers located in or near college towns are qualified not only to render this type of service but able at the same time to secure volunteer workers.

What Is Expected of a Volunteer

We expect them to be mature, friendly people with a Christian philosophy of life. We want them to be examples for those coming to the center, willing to help wherever needed. We plan with the volunteer so that she knows what is expected of her and what her responsibilities will be. We try to give some guidance and supervision, as well as recognition and commendation for worthy performance. We want the volunteer to feel she is a part of the center. We try to give her an idea of the center's history, the present program and policies, and the suggested rules which guide planning and activities.

In many places a Workers' Council, of which every volunteer is a member, meets monthly for fellowship, dinner, and training sessions. Some agencies hold regular training institutes. Usually an annual "Volunteer Recognition Day" is planned. Very often at meetings for staff and volunteers, subjects related to the program are discussed, such as "Understanding Boys and Girls," "Goals for Leaders." Always there is encouragement to read books and magazine articles that will be helpful.

Are Board Members Volunteers?

Some centers feel that each board member should give at least eight hours of work during the month, other than board and committee meetings, in order to better understand the program being carried on. And certainly helping with the leadership of a group or working at the receptionist's desk may give an entirely different slant on what is involved in program development.

Procedures at Homer Toberman Settlement are explained by the director:

Members of our board share in the regular training provided for all volunteers, and participate in additional training meetings for board members only. An institute is held each year. Each new member is given a copy of "Information for Board Members" containing pertinent information including history, program, enrollment, budgets, and a challange to them in this capacity as representatives of their Woman's Societies. This acrostic suggests some attributes of the ideal board member:

B—Be on time at board meetings. Bring constructive ideas.

O—Open your mind. Organize your notebook.

A—Ask questions. Accept assignments.

R—Realize your responsibilities. Relay information to others.

D—Do your part. Do pray for and talk about the settlement, its workers, its needs.

Results of Volunteer Service

Beatrice has been coming to the settlement since she was six. She has been serving as a junior assistant now for two years. Because of her experiences, she is planning to go to college and train to be a social worker. Regina, now a college student, began coming to the settlement when she was seven. She is serving as a junior leader because she wants to share with the younger girls some of the things the settlement has meant to her.

A mother of four children was so grateful for what her children had received at the center that she became an active volunteer. She is now president of the Mothers' Club.

A girl came to the center as a club member; later she became a volunteer leader. Still later, inspired by what she had learned and through the influence of staff and leaders, she decided to go to Scarritt College. Now she is married, has established a Christian home, and both she and her husband are leaders in their own community.

Rewards of Volunteer Service

What satisfaction does a volu teer get out of giving of her tir week after week, in fair weather foul, regardless of state of healt A successful volunteer should fe she has done something usef through visible interest in her co munity.

In speaking of serving dinner a group of Golden Agers, a memb of the Woman's Society of Chri tian Service said it was one of h richest experiences.

A neighborhood woman, a form board member and a group leade feels that by giving her time she helping build a better communit She likes the friendly relationshi she has with the people who mak use of the agency.

Several young people voiced th satisfactions that had come to the through volunteer service: "Worl ing with young people gives me th feeling that I am helping to bui a better world for myself and f others around me. My time an effort are worth more to them tha to me."

"I feel that each child is a speci friend and that the center is a much a part of my life as church school."

"I feel I have a part not only developing skills but also in help ing develop character in my girl group. I have heard them tell eac other, 'I'll share this with you,' an 'I'll help you with that.' Just a Jesus taught us to share and hel each other! If I can help these girl grow in Christian attitudes, an amount of patience, time, and effo will have been well spent."

The Challenge

Today America is full of youn and old who, though well fed an well clothed, are insecure and lone —seeking and longing for som thing they cannot grasp. Troub develops when people have no root no sense of belonging. A Christia volunteer with deep religious fait and respect for the worth and di nity of each individual as a child God can be that much-needed friend.

Should Women Be Admitted?

THAT IS THE QUESTION

Should women be admitted to membership in annual conferences on the same basis as men? That is one of the questions to be decided at the 1956 General Conference. Rev. Elwin L. Wilson, district superintendent of Bangor District, Maine Conference, believes that many of the difficulties posed by the opposition are more hypothetical than real. In a recent issue of *Zions Herald*, Mr. Wilson commented on the major objections. The following excerpts are reprinted by permission from his article, "Women Ministers Again":

1. *A conference member is guaranteed an appointment, and churches will not accept women.*

The Maine Conference has employed women ministers for many years. We now have eleven on our list of approved supply pastors. Seven are appointed to charges. Most of them have been ordained. Some have completed the entire course of study for ministers. One has been employed almost continuously since 1917 and has served nine parishes. One since 1925 has served six parishes. One has served two charges since 1940, one three charges since 1943, another three charges since 1945, and one three charges since 1946.

Most of these women preach in the smaller churches, it is true. But so do some of the conference members. No conference member is guaranteed the *size* or *kind* of an appointment he will receive. A woman choosing to join a conference would understand the difficulties that might be encountered until more church people can be educated to the values of having an occasional woman minister.

With the present shortage of ministers, a conference would do well to fill vacant churches with women ministers.

2. *A woman might become involved in family duties, and so be unable or unwilling to take an appointment.*

To become a conference member one has to promise to give full time to the work of the ministry. One who cannot do that is not admitted. This would hold true for women as well as men.

Should a woman minister marry, or conditions change so that she does not longer wish to be involved in the itineracy, she could be granted voluntary location, and become again a local preacher or approved supply pastor.

3. *If a woman minister is married her husband would be a problem. It would not be good for him to do the housework and care for the children, nor have a full-time job himself.*

Many married women carry full-time jobs and husband and wife share the home duties. Some ministers' wives take jobs outside the home. If a woman minister's husband were willing to move around to her charges with her, with or without a trade or regular job, what would be the objection? He might be as big a help in the work of the church as a minister's *wife* would.

On the other hand, if the husband had a regular job and could not move about with his minister wife, especially if there were children involved, the woman might thereby be disqualified from becoming or continuing as a conference member.

4. *A married woman minister might have a baby and so be unable to perform her duties.*

Well, she could get someone to preach for her, couldn't she? What about the man minister who has an appendectomy? Some ministers in the course of their lives have to miss many Sundays. Anyway, that would be the minister's problem, not an administrative one.

5. *We would have to set up new minimum salaries and pension provisions for women members.*

I see no need of new legislation. It is true that we have paid scandalously low salaries to some of our women ministers, sending them to charges that cannot support a man. . . . Where desirable a conference can set a minimum salary for different categories, one for single ministers, another for married ones, and perhaps additional for each dependent child. This would be as fair for men as for women, and would include both sexes under the same provisions.

As far as her annuity is concerned, I see no reason why a woman conference member should not be provided for as are men under the existing pension provisions of the *Discipline*. Widows of ministers receive an annuity, and increasingly approved supply pastors are being provided for. Disciplinary provisions are changed from time to time, and could be adjusted to meet changing conditions.

6. *If permitted, too many women would flock into conference membership.*

Look over your conference and see how many prospects you have. In the Maine Conference, out of the seven women now under appointment only one would have the required educational qualifications for membership. . . .

Dean Walter G. Muelder of Boston University School of Theology told a group of us recently that less and less women seem to be entering professions requiring graduate study. It seems evident that few young women will be interested in taking a four-year college course plus three years in a theological school to become itinerant preachers. . . .

7. *Admission of women to membership in the annual conference would be contrary to the traditions of Methodism.*

It is the genius of Methodism to adapt itself to effectively meet changed conditions. Methodism never has been static. . . .

Difficulties or no difficulties, the church ought to set an example in granting equal rights and opportunities of service to all its members.

Volunteer Service

(*Continued from page 14*)

munity, national, and world conditions. Stacks of material must be read and studied, contents noted and remembered.

Then it takes time to arrange for home responsibilities during the days away from home. "Absence makes the heart grow fonder" only when the family is left in a state of well-being with ample provisions for comfort. This means the member must have a

Dedicated Family who shares her concern and makes it possible for her to render this service. Sympathetic understanding and full cooperation of family and friends are essential.

Some Executive Ability or definite skill is desirable. In the Woman's Division many types of leadership talent are needed to cover the total program.

Ability to Work With People. This involves many things: tact, emotional maturity, sensitivity to the feelings of others, an open mind, willingness to consider other points of view and to change one's opinion if the facts warrant it.

A Knowledge of Methodism. Every member should be familiar with the organizational structure, doctrines, and policies of The Methodist Church and its agencies and understand the co-operative relationships.

Experience as a conference or jurisdiction officer is good preparation and gives an understanding of the work and policies of the Woman's Division.

Ability to Interpret is an important function. This is a two-way process—interpreting the total program to the local church and Woman's Society, and interpreting the local group to the policy-making body.

Speaking Ability. A member should be able to speak in public, take part in group discussion, and express her own views clearly in meetings large and small.

Mental Alertness. It takes a mind that is both trained and alert to be objective in considering matters of policy and controversial issues. A board member must learn to think objectively; a one-track mind can stymie a good plan or program. She should be able to reach conclusions based on a fair consideration and interpretation of all facts.

Conviction. She must be a woman of conviction and willing to take a stand. However, the board member must recognize the will of the majority and know how to yield with "good grace" when to do so will not compromise her principles.

A Breadth of Vision will enable the member to see things from the perspective of the total program of the Woman's Division, the Board of Missions, and The Methodist Church. She must see her church in its relationship to the ecumenical movement.

True Humility—the humility which recognizes that one has been put in a place of leadership and must exercise that right and privilege, but only in the spirit in which Paul said, "I can do all things through Christ which strengtheneth me." The member must think of herself not as an individual, but as the representative of thousands of Methodist women in all sections of the country.

Sense of Humor. A sense of humor is a saving grace. This often helps a member to maintain her poise under pressure.

Women are not elected to the Board of Missions merely in recognition of past service, but for the here-and-now dedication of time, talent, and energy in a Kingdom task. It is, of course, an honor, but one should not overestimate the honor and underestimate the task!

Elections

This is election year for the people called Methodists. Members who will serve for the next four years on the various boards of the church will be elected by the Jurisdictional Conferences this summer. The Woman's Division of Christian Service is composed of all the women members of the Board of Missions, one bishop from each jurisdiction, and one third of the youth members of the board. Women members of the board are selected in three steps:

1. Each conference Woman's Society of Christian Service nominates three women. These nominations were made a year ago.

2. Each jurisdiction Woman's Society of Christian Service nominates, from the list of conference nominees, twice the number of women to be elected. (This means sixteen nominations each for North Central and Southeastern Jurisdictions; twelve each for Northeastern and South Central Jurisdictions; eight each for Central and Western Jurisdictions.) These nominations were made at the spring meetings of the jurisdictions.

3. Each Jurisdictional Conference elects the members, from the list of nominees, according to its own pattern. That is the next step.

In addition, twelve women, two from each jurisdiction, are elected by the Board of Missions on nomination of the Woman's Division of Christian Service. This will be done when the organizational meeting of the board is held September 13-16, 1956, at Junaluska, North Carolina.

Volunteers for Leadership Training

By DORCAS HALL, *Executive Secretary, Section of Education and Cultivation*

Leadership training is a topic that has become steadily of more importance during this past quadrennium. As it is a comparatively new emphasis in our work, questions arise from various angles. An attempt to answer the substance of some of these may be of help to other women who have wondered about these same points.

1. *Question:* The former leaflet, now discontinued, on *Officers' Training Day,* and the reprint of its contents in the January, 1954, issue of THE METHODIST WOMAN, pages 22-24, used the title *Officers' Training Day for Leadership.* Is there a difference between Officers' Training and Leadership Training?

Answer: Yes. Officers' Training should be the training of women for the specific offices to which they have been elected. Leadership training is more inclusive; it is concerned with the work of the Woman's Society, its relationship with other groups, its total program and outreach.

2. *Question:* The term *Leadership Training* seems to imply that such training is only for those who are to *lead.* How about the large numbers of women who are *followers*—do they not also need enlightenment?

Answer: Leadership Training is not only for those who lead—it is for potential leaders, those who might be officers or take other responsibilities if they knew the needs and what the whole thing was about. Many who are "followers" would be interested in learning the reasons for many things that happen and also how certain actions have developed. They might be interested in why young people become missionaries and deaconesses, where they go and what they do. The development of these ideas is a part of Leadership Training.

3. *Question:* Wouldn't *Adult Education* be a more accurate term?

Answer: Yes, of course Adult Education would be a more accurate name, except that many people associate the idea of adult education with the night-school classes for those who have missed a formal education. Certainly the course on the Work of the Woman's Society and Wesleyan Service Guild is adult education in a real sense. Perhaps "volunteer" would be a better term than "leadership," because we mean the training of volunteer workers.

4. *Question:* Where does the Board of Education of The Methodist Church come in on all this? I thought they were responsible for all training courses.

Answer: The Board of Education and the Woman's Division have cooperated in preparing a leadership course on The Work of the Woman's Society of Christian Service and the Wesleyan Service Guild. The course is in the Board of Education leadership training class schedule. Credit is given when the requirements are met. This course is also a part of the schedule of Missionary Education.

5. *Question:* What would you suggest on jurisdiction, conference, and district levels? Would you use this same course?

Answer: This same course could be used by making the emphasis on the level involved.

6. *Question:* Do you think such training is necessary for women who are already highly equipped educationally? And need it be a continuing process?

Answer: People who are highly equipped educationally need such training as much as anyone else because this is training in a special field—the work of the Woman's Society of Christian Service and the Wesleyan Service Guild. True, many of the methods and techniques will be the same. Leaders should be able to apply them and help others less well trained. It certainly is a continuing process and therefore of continuing interest. Ideas used by other groups can be applied to the presentation of the various phases of the work of the Woman's Society.

SUMMARY

As we explore the subject we realize that education is changing. It is not just passing on established cultural patterns so that the new generation can live within an unchanged environment. It

must come to involve the learning of what we don't know, and all teaching to some extent becomes the teaching of what we don't know.

Education becomes the organization of a joint inquiry into some problem which is bothering the adjustment of an individual group or community. Since it is a general problem, the answer is not known. The task of leadership and teaching becomes not so much finding gimmicks and ways of getting what is in the teacher's mind into the student's mind, but the more difficult and exciting task of organizing an environment in which people may engage in a joint inquiry to solve a problem.[1]

We need to free the energy which now lies latent, and use it to help people achieve better lives. The techniques of group development are among the most powerful ways by which we can hope to do this.

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Anywhere You Go . . .

By BETSY K. EWING

IF YOU were to leave the comforts of your home today for the thrills that come from seeing The Methodist Church at work around the world, you hardly could visit a spot where you would not meet graduates and former students of Scarritt College for Christian Workers, Nashville, Tennessee.

—In Chile you would meet a young man trained in agriculture, serving as the director of the school of agriculture and pastor of the local church.

—At Crandon Institute, Montevideo, Uruguay, you would meet a corps of teachers who are interpreting the Christian message through the classroom.

—You would see the lighted faces of Japanese students seeking answers to their problems at the new Christian Student Center directed by a Scarritt graduate in Kobe, Japan.

—You would enjoy knowing the "mite of a nurse" who travels through the villages in Angola, West Africa, ministering in the name of the "Great Physician."

—You would meet the "flying parson" in the Philippines.

—In North Africa you would see thirty tots from Moslem, Catholic, French, and Jewish backgrounds in a children's home directed by a former Scarritt student.

—You would meet workers in cold Alaska or balmy Hawaii, in schools, community centers, churches, and rural parishes all across the United States. Wherever the influence of the missionary enterprise is being felt, you would find dedicated men and women from Scarritt who are putting their faith into action.

Owned by the General Conference of The Methodist Church, Scarritt College is an accredited senior college and graduate school. Its purpose is to offer advanced specialized training for church-related vocations. The outreach of Christian missions calls for almost every vocational talent. In cases where technical ability is needed, an undergirding of knowledge of the Bible, anthropology, missions, religious education, and social group work is vital to the Christian worker. These plus church music are required courses.

Tim Harde

The Scarritt Players in the Resurrection scene from *Quem Quaeritus*, an Easte play highly recommended for use in churches.

Miss Belle Harris Bennett, the founder of Scarritt College, said, "Obedience is the price that one pays for the conscious reality of God." On January 20, 1956, during the annual meeting of the Board of Missions, twenty-eight of the fifty-seven young people commissioned as missionaries and deaconesses of The Methodist Church were alumni of Scarritt College. In obedience to God's call, they will witness in the United States, the Belgian Congo, Southern Rhodesia, Chile, Cuba, Peru, Portuguese, East Africa, and Algeria. They will go as rural workers, teachers, ministers, nurses, social workers, publishing agents, and religious educators.

The effectiveness of their work will depend largely upon their ability t communicate with people. Realiz ing this, Scarritt College has devel oped a program of linguistic studie to aid students in the techniques c language study, in literacy work and in teaching English as a foreig language.

Another medium of communica tion is religious drama. Christia education must find ways to inter pret and translate many values c our Christian heritage in terms tha are meaningful today. Throug liturgical drama, theater-in-the round, play readings, and stag productions, students learn to us techniques which can be employe in schools and churches. Durin the past year the Scarritt Playe have presented *Quem Quaeritu* one of the earliest medieval inte pretations of the Easter story, an *A Child Is Born* by Stephen Vin cent Benét.

The need for trained Christia leadership is urgent. Scarritt Co lege wants to work with you i training the workers to whom yo pledge your gifts and your prayer

First Men . . . MAKE HISTORY

By HERLEY BOWLING

FOR the first time in the fifty-six-year history of National College for Christian Workers, the graduating class this spring will include men. The way was paved for this event two years ago when the school first admitted men as candidates for the bachelor's degree. Located in Kansas City, Missouri, National College was founded as a Deaconess and Missionary Training School for Women in 1899. It became a four-year liberal arts college in 1945, but did not become coeducational until January, 1954. In spite of the changes of curriculum and personnel, the school has continued its tradition of special majors in church-related vocations plus a broad liberal arts program as part of its basic educational policy.

The three men in this year's graduating class represent the world at large. Kim Yong Soon, the son of a Chinese Buddhist family, attended one of our Methodist boys' schools in Ipoh, Terak, Malaya. He became a Christian, a leader in the MYF and church activities, and finally a Methodist local preacher. While studying at Trinity College in Singapore he met his wife, Marjory, a former student at National College.

Kim expects to attend a Methodist seminary to complete his preparation for the ministry. This year he is working with a youth group in the Washington Avenue Methodist Church in Kansas City, Kansas. The Soons have one son.

Norman Bardsley was born in Lancashire, England, and attended St. Stephens High School in Audenshaw. With an engineering degree from Ashton-under-Lyne Technical College safely in hand, he then entered the Royal Air Force. His three years in the service were spent in Southeast Asia.

After the war Norman came to America where he worked for several engineering firms until a personal religious experience led him to enter the Baptist ministry. Now a naturalized citizen, he counts Pittsburgh, Pennsylvania, his wife's home town, as his home.

Norman is the pastor of the Baptist church in Delphos, Iowa, on alternate week ends. He also serves part time as chaplain of the Kansas City Area Civil Air Patrol. The Bardsley family, Norman, his wife, and daughter, live on campus during the week. Norman plans to enter Central Baptist Seminary upon graduation.

John Frank Muncy was born in New Orleans, Louisiana, but moved to Kansas City as a child. His father and uncles were Baptist ministers and he began preaching while he was still in high school. He attended Southwest Baptist College at Bolivar, Missouri, and Central Missouri State College before coming to National College. As pastor of the Baptist church at Platte City, Missouri, he lives there in the parsonage with his wife and two daughters. After graduation he will enter Central Baptist Seminary where his father has been a professor for the past fifteen years.

The group of young men now on the campus indicates that the graduation of men will be a continuing feature of commencement. The junior class has four men and the lower classes have relatively higher proportions of men. Like this year's senior class they come from all parts of the nation and the world at large. Although the group is not large as yet, they represent nine states and four foreign countries. The announcement of a gift of $175,000 toward a men's dormitory by the Woman's Home Missionary Society Continuing Corporation gives assurance that the college will be prepared for the influx of young men who are seeking the high standards of education for which National College has become well known.

Men graduates of the Class of 1956, National College for Christian Workers, look at the picture of an early all-woman class: (left) Kim Yong Soon, Malaya; Norman Bardsley, formerly of Ashton-under-Lyne, England.

Willard Stone

Wings to the East . . . A TOUR

By MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*

THE night of September 3, 1955, was a momentous one for me and my traveling companion, Mrs. J. W. Rentz, a member of the Woman's Division from New Castle, Pennsylvania. We left the airport at Seattle, Washington, and flew via Anchorage and Coldbay, Alaska, to Tokyo, Japan. To lose a day is a strange experience! After crossing the International Date Line we arrived at Tokyo at 1:45 P.M. on Monday, September 5, having flown 4,924 miles in about seventeen hours.

The experience will long be an exceedingly humbling memory. Throughout Japan and Korea and every other land we visited in Southeast Asia we found missionaries and nationals living and giving themselves in a self-effacing, self-sacrificing way.

The eagerness with which Japan's youth grasped every opportunity for learning revealed their thirst for education. Looking into thousands of faces of boys and girls in college chapels, one was impressed by their discipline and excellent behavior.

Japan is a crowded country. Someone said all of the people could not live on the islands except for the fact that one third of the population constantly ride the trains. The rebuilding in Hiroshima and Nagasaki was most amazing. To talk with the girls of Hiroshima Girls' School and Kwassui High School and to sense their high purpose in the building of tomorrow's world made one aware of the Christian influence which went into every effort of their Christian leaders.

Evangelism is a constant challenge among the 35,000 students in daily attendance at Methodist-connected schools. To the young people of Japan, as to young and inquiring minds everywhere, the relevance of the Christian message for present-day life centers around a dynamic personal faith which motivates regeneration along moral and social lines.

Social, economic, and political progress is being made in South Korea. The government has effected greater rural stability by its attention to land reform. Also there has been, we are told, remarkable progress in industrial development and in reconstruction. Rural and community projects of many kinds are being promoted in devastated areas. There was to us, however, a real sense of heartbreak as we saw the crowded slums, the huge population, and the hopelessness of the G.I. babies in the orphanages.

Beside this stand the hopeful Christians who throng the churches, many of which still show evidence of bombing. The Sunday before our arrival 40,000 people had gathered on a hillside outside Seoul to listen to a visiting evangelist. Those who know conditions in our world today are aware of the strategic point of contact, in Korea, with those who would discredit Christian beliefs and loyal ties. The Korean people are peculiarly receptive to the Christian message. The Christian Church presents to them a very real challenge.

The entire student body of Pai Wha High School lined up on either side of the road leading to the school to bid us welcome on arrival and adieu as we departed. In the face of this testimony of appreciation to us, who to them stood for the American women who work for them and love them, we felt a deep sense of humility.

Space does not permit comment on all of the lands visited. Taiwan with its thriving unit of the World Federation of Methodist Women thrilled us as a field ripe unto harvest. The privilege of being in the home of Miss Florence Chen and Mrs. Liu, and of attending a prayer meeting and a meeting of a very well organized Woman's Society of Christian Service was a rare one.

Hong Kong was indeed the jewel box it has been called. One of the rare jewels is Wesley Village, a building project of eighty small houses. About five hundred carefully selected refugees whose huts had been burned were moved from sidewalks and hillsides into Wesley Village.

They have been organized democratically. Every ten families choose a representative. These leaders elect from their number the official mayor of the village. Committees care for health, neatness of property, public meetings, for those in need, and in fact for all community problems. Sunday schools and regular church services have been established. We were delighted that a community center, with facilities for gatherings of all kinds, is being erected. The attendance at regular church services crowds the present temporary space. Many of the villagers have applied for baptism and church membership.

Wesley Village is different. It was made possible by gifts from the Methodist Committee for Overseas Relief. We saw people in the various homes plying trades of basketmaking, weaving bamboo furniture, and creating beautiful embroidery. In place of the despair they had known when all was lost on the mainland of China, their hope was returning.

Bangkok was an interlude in our visitation of Methodist missions. We viewed the many beautiful temples with their miracles of intricate handwork. We saw the saffron-clad little boys in the temple, in training for the priesthood. Conscious of the general fatal hopelessness of the Buddha-trained adherent, we were grateful

(*Continued on page 50*)

Quadrennial Symbol and Goals

1956

1960

THE SPIRIT OF CHRIST - FOR ALL OF LIFE

THE CALL: *To every member of every Woman's Society of Christian Service and Wesleyan Service Guild*

1. To commit herself to the spirit and principles of Christ for the whole world
2. To accept responsibility in the total program of the local church
3. To interpret the place of the educational institutions of the Woman's Division of Christian Service in the world mission of the Church
4. To confront the local church with the challenge of recruitment for missionary and deaconess service
5. To create a fellowship without barriers in local church and community
6. To identify herself with peoples of the world
7. To speak and act boldly in Christ's name for justice and peace for all people

Methodist Prints by Rickarby

Four of the 525 Missionaries Active in Foreign Service

A local church in Saginaw, Michigan, was responsible for challenging these four young women who are now missionaries. Miss Jean Bagnall, a nurse for United Christian Hospital, Lahore, Pakistan, and Miss Shirley Small, a teacher for Crandon Institute in Montevideo, Uruguay, are two new missionaries. Standing with them are the Misses Vivian and Grace Otto, who are on their first furlough from Southern Rhodesia, where they were in educational work. Young people want to be where they are needed. Unfortunately, many of our very fine young leaders are not acquainted with the needs in their own church agencies. They need the information and encouragement—the unique privilege of the local church.

●

From every continent comes the call for well-trained Negro missionaries and deaconesses. In Asia there is an unprecedented opportunity and need for the young person with a contagious Christian witness. The four below are members of the 1955 U.S.-2 group: Miss Olive Sykes, Bethlehem Center, Memphis, Tennessee; Miss Amanda Pleasant, rural church and community work, Lexington, Kentucky; Miss Betty Sue Harris, Bethlehem Center, Fort Smith, Arkansas; (*lower center*), Verna Mae Parker, rural church and community work, Cleveland, Tennessee.

Methodist Prints

Bounda

By MARGUERITE T

QUADRENNIAL GOAL—
challenge of recruitment

IT IS significant that the Woman's Division of Christian Service has chosen as one of its quadrennial goals an emphasis on missionary personnel. Those, who in recent years have been close to the heart of the mission program either at home or abroad, have become increasingly sensitive to the need for a more widespread and effective Christian witness within the total life of the church. A Board of Missions with a highly organized mission program and a few hundred missionaries is not enough! Every Christian must envision himself or herself as a witnessing missionary for Christ and His Church. When this happens, the life and vitality of the local church will become deepened. Individuals will become acutely conscious of the responsibility which they must assume, if Christ's way is to be made known and God's will glorified throughout the world.

When we say "mission crosser"—one who goes o the regular and the esta atively undeveloped. Th in personal relationships ship. This kind of pre ing for young candidates sixty-four young people 1955 had been or were s from North Central Juris ship of Christian Service

With this hope in our hearts, we call each member of the Woman's Society of Christian Service to a deeper commitment of her total life to Christ so that He might make of each one an instrument of His will in the fulfillment of Hi "Go ye into all of the world and make disciples." T this end let us suggest that individuals make use o every possible channel for the education and cultiva tion of a missionary vision and concern throughou the membership of her local church and Society When such activity is conducted intelligently an with Christian winsomeness, we can be sure that th Spirit of God will be in the midst. Then hearts wil be opened to His call for service in some of the area where the Christian witness is needed in the estab lishment of a fellowship of love and understanding The following services present an opportunity to an

rossers

LPHARETTA LEEPER

the local church with the ry and deaconess service.

who would be "boundary crossers" for Christ and His Cause.

Types of Workers Needed:

A. Evangelism

Workers in the fields of religious education, Bible teaching, the ministry.

B. Medical Service

Doctors, nurses, technicians, therapists, dietitians, record librarians. Medical social workers.

Methodist Prints

neone who is a "boundary- al group to another, beyond n which the church is rel- s in the local church and into the Christian fellow- ry. The specialized train- rtant. Thirty-eight of the Cincinnati in January of . These young people are mbers of the 1955 Fellow- s.

C. Education

Teachers in mission schools, kindergarten and nursery specialists, elementary teachers; high-school and college teachers.

D. Rural Life

Community and church work, social workers in rural areas, home extension specialists in village work, workers in decentralized areas.

E. Urban Life and Labor

Social workers for community centers, case workers, advisers to labor groups.

F. Better Homes and Family Life

Workers trained in child welfare, family life.

"I heard Him call,
'Come, follow'—that was all.
My gold drew dim,
My heart went after Him.
I rose and followed—that was all.
Who would not follow,
If he heard Him call?"

Methodist Prints by Rickarby

Commissioned Workers

Deaconesses Carolyn Grisham, St. Mark's Community Center, New Orleans, Louisiana, and Lois Marquart, Johnson County rural church and community work, Warrensburg, Missouri, chat with the newly commissioned Deaconesses Rosemary Nixon and Katheryn Kuhler about the rich fellowship shared by the 480 active deaconesses of The Methodist Church.

●

Men in Program

Ed Odom, newly commissioned home missionary, discusses aspects of service in child care agencies with Mrs. Cleta Terrill, director of David and Margaret Home, La Verne, California, and Miss Jean Morgan, deaconess, formerly a U.S.-2 on the staff of Frances De Pauw Home for Girls, Hollywood, California. Mr. Odom is one of more than 150 men who are serving in home missions agencies of the Woman's Division of Christian Service.

Methodist Prints by Rickarby

THE RECORD
from 1941-1955

The total giving on appropriations of the Woman's Division of Christian Service increased from $3,215,706.00 in 1941 to $8,075,305.01 in 1955.

Week of Prayer and Self-Denial gifts increased from $113,440.71 in 1941 to $483,-023.67 in 1955.

Per capita giving increased from $2.38 in 1941 to $5.06 in 1955.

In 1941, there were 1,250,-009 members of the Woman's Society of Christian Service in 25,719 local Societies; in 1955 there were 1,681,231 members in 30,649 local Societies.

In 1941, there were 39,326 members of the Wesleyan Service Guild in 2,135 local Guilds; in 1955, there were 130,639 members in 5,222 local Guilds.

This year there are approximately 500 deaconesses and home missionaries serving in the home field (about 275 of them in Woman's Division projects), and 525 foreign missionaries on the active list of the Woman's Division of Christian Service.

The number of members of study classes increased from 441,400 in 1941 to 742,215 in 1955.

The number of persons attending schools of missions increased from 7,737 in 1941 to 20,507 in 1955.

In 1941, sales of literature totaled $81,000; in 1955 they reached $571,721.42.

In 1941, the subscription list of THE METHODIST WOMAN was 83,000; in 1955 subscriptions totaled more than 300,000.

Types of Work

DEPARTMENT OF WORK IN HOME FIELDS

The work in Home Fields includes a ministry to various racial and cultural groups as the needs demand.

Education

Nursery schools, kindergartens, grade schools, high schools, junior colleges, senior colleges, graduate school, colleges for training deaconesses, missionaries, and other lay workers, Methodist student centers, college dormitories, schools of nursing, school and college farms, leadership training centers, Shepherds' Summer School, rural libraries, English and citizenship classes, work camps.

Medical

Hospitals, a sanatorium, rehabilitation centers, dental and medical clinics, out-patient medical work, visiting nurse services.

Social Welfare and the Church

Children's homes, residential treatment homes for children, day-care programs, settlement houses and community centers, handcraft centers, rural church and community services, larger parish work, group ministry work, Christian education through released-time, church schools and vacation schools, religious education in Government Indian schools (interdenominational), migrant work (interdenominational), social-evangelistic work, community organization in new communities, emergency relief work, services to families, residence halls for young women, vacation homes for deaconesses and missionaries, homes for retired workers, services to older people.

DEPARTMENT OF WORK IN FOREIGN FIELDS

Educational

Preschools, kindergartens, primary, junior high and high schools, agricultural and vocational schools, teacher training schools, domestic science and homemaking courses, rural schools, student hostels, adult education, literacy program, special English classes, Bible schools, school of religious education, deaconess training schools, training school for Christian laywomen workers, junior colleges, colleges, universities (colleges of Liberal Arts and Science, Music and Fine Arts, Medicine, Education, Law and Political Science, Pharmacy, Agricultural Training), theological schools and colleges, seminaries, school of sacred music, language schools for missionaries, school for the blind.

Medical

Hospitals, dispensaries, public health work, nurses' training schools, maternity medical center, baby folds, well baby clinics, medical and dental clinics, mobile clinics, psychiatric center, schools of laboratory technicians, medical colleges, tuberculosis sanatoria, tuberculosis rest homes, rural health work, leper colonies.

Social-Evangelistic

Social-evangelistic centers, district evangelistic work, village day schools, hostels for girls, for boys, for businesswomen, youth and adult work, youth camps, student work, rural and city evangelistic programs, social programs in large cities, rural social work, religious education in churches, Bible institutes, church visitors, subsidy for deaconess salaries, Bible women, orphanages, relief, widows' self-help program, homes for girls in need, literacy program for women, reading rooms for women, school for brides, gardening.

Miscellaneous: Adult literacy and literature, Christian Home program, leadership training institutes, audio-visual work, baby fold and mother-craft training, national promoter of student center activities, public relations, radio station, bookkeeping and accounting seminars, central treasurer, Lucknow Publishing House, Methodist Book Room, secretary of Literature and Evangelism—Malaya Christian Council.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE OF THE METHODIST CHURCH

MISSIONARY Briefs

FOR IMMEDIATE RELEASE
Through Conversation
Through Letters
Through Programs

FROM THE EXECUTIVE SECRETARIES OF THE DEPARTMENTS OF WORK IN FOREIGN AND HOME FIELDS

IN MEMORIAM

Chase Ltd., Photo, Washington, D. C.

Dr. David Dallas Jones

David Dallas Jones **was born in Greensboro, North Carolina, November 19, 1887, the son of a shoemaker. His mother was the first Negro school teacher in Guilford County. He was graduated from Wesleyan College, Middletown, Connecticut, in 1911 and was elected to Phi Beta Kappa. Later he studied at the University of Chicago and Columbia University. Howard and Syracuse Universities each honored him with the degree of LL.D. in 1954.**

Dr. Jones was executive secretary of the Pine Street YMCA in St. Louis from 1914-1923. It was through his efforts that the largest amount of money ever raised by Negroes in St. Louis resulted in the erection of the present YMCA building. This money-raising ability won for him the title of "builder."

In 1915 Dr. Jones married Miss Susie Pearl Williams of St. Louis. Eleven years later, in 1926, Dr. and Mrs. Jones were called to Bennett College to convert a rundown coeducational school into a woman's college. They began with four old buildings, a total endowment of $100, and ten students. Dr. and Mrs. Jones designed the curriculum to fit the interracial problems of its students. The student body has steadily increased to its present-day enrollment of 450. The students come from a wide geographical area, approximately thirty-two states, the District of Columbia, and several foreign countries.

In the building of Bennett College, President Jones selected a faculty consisting of the best-trained teachers of both races—Negro and white, North and South. In recent years, teachers from foreign lands also contribute much to the international character and reputation of the college. Today, the college plant consists of sixteen Georgian-type college buildings, a modern children's house, and fifteen faculty homes, representing consolidated assets of approximately four and one-half million dollars, and an endowment of one and one-half million dollars.

Dr. Jones won recognition at home as well as afield. He is the only man to have a public school in Greensboro named for him in his own lifetime. The David D. Jones School, a 12-room structure, is located near the site of the small school which Dr. Jones attended as a boy. In 1952, he was named a member of the Board of Education of the city of Greensboro. That same year, in recognition of twenty-five years of notable service as president of Bennett College, he received a citation from *Christian Education Magazine*.

In 1947, Dr. Jones was honored by being elected the first Negro president of the National Association of Schools and Colleges of The Methodist Church, composed of presidents of all Methodist colleges and universities throughout the nation.

Another signal honor came to Dr. Jones when he was chosen as one of the 100 leaders in America to state his philosophy of life in the book, *This I Believe*, compiled by Edward R. Murrow, 1952. In it, Dr. Jones wrote: ". . . Never in my life have I gotten away from the idea that God cares and that He provides that the forces of good in the world are greater than the forces of evil; and that if we will lend ourselves to those forces, in the long run we have greater joy and happiness in the thing that we try to achieve."

Dr. Jones passed away in Greensboro on January 24, 1956, following a long illness.

NEW WORK

Mulungwishi, Southern Belgian Congo

Two short-term missionaries, the Misses Florence McKay and Elizabeth Whyte, have become the first missionaries of the Woman's Division of Christian Service to teach in Springer Institute in Mulungwishi since it became a joint project with the Division of World Missions. They are at present studying the Swahili language in preparation for teaching cooking, sewing, knitting, and arithmetic to the girls and women of the villages in that area.

The institute is composed of four schools—Primary School, Teacher Training Course, Woman's School, and a Theological School. Recently a new dormitory for girls was completed. The assignment of the young missionaries to this station is a part of the plan to expand the work of the Woman's Division of Christian Service in the Belgian Congo.

Mulungwishi, located on the main line of the railroad, one hundred ten miles northwest of Elisabethville, is in a strategic place. A dispensary located at the institute serves hundreds of people who come in from the surrounding heavily populated section.

The institute is named for Bishop and the late Mrs. John M. Springer whose vision and work brought it into being. Methodist women rejoice at the opportunity to share in this co-operative program in the Congo.

PRONUNCIATION AID

Mulungwishi — Mu(moo) - lung (loong)-wí(wē)-shi(shē).

Dr. Jean Cate Tarwater

MISSIONARIES LEAVE FOR INDIA AND PAKISTAN

Dr. Jean Cate Tarwater and Miss Jean Marie Bagnall are two missionaries of the Woman's Division of Christian Service who recently received visas to enter India and Pakistan, respectively.

Dr. Tarwater, from Chattanooga, Tennessee, is assigned as a resident physician to the Ellen Thoburn Cowan Memorial Hospital, Kolar, India. Miss Bagnall from Saginaw, Michigan, is to practice nursing at the United Christian Hospital, Lahore, Pakistan.

Both of these new missionaries were commissioned in their local churches and are going out to fill a very urgent need in the medical work of India and Pakistan.

Miss Jean Bagnall, R.N.

Methodist Prints by R. Rickarby

A CHALLENGE

Interdenominational Project

In Ann Arbor, where more international students are enrolled at the University of Michigan than in any other community of its size in the United States, a unique pioneering program has been in progress since 1947. This program of friendship and counseling is sponsored by the church people of the city and state. Through the services of a full-time Protestant counselor, the warm welcome which most Americans feel toward students from other lands is fully expressed. In this counseling program, started and supported by Protestant groups, the counselor serves students of all faiths and cultures. A particular feature of her work is to relate the student to church families and their activities. She also provides church groups in the state with the opportunity to know these international friends.

Forty-eight students from this campus, twenty-five of whom were international students, attended the Student Volunteer Movement Conference held at Athens, Ohio, during the Christmas holidays. The counselor writes: "The true significance of our efforts is in the potential of the students themselves who have grasped something of the new concept of the World Mission of the Church. I sincerely hope we can achieve a real group unity among our students who participated in the conference, and that they can make a real impact on this campus as well as carry the challenge home with them."

The Woman's Division participates in the support of this interdenominational project through the educational work of the Department of Work in Home Fields.

WESLEY MEMORIAL

Porto Alegre, Brazil

In the beautiful Farroupilh Park a crowd gathered on the las day of a recent Annual Conferenc in Porto Alegre to dedicate what i probably the only monument o John Wesley in South America The special occasion not only cele brated the two hundred fiftiet anniversary of John Wesley's birth but also the seventieth anniversar of the founding of Methodism i Porto Alegre.

The placing of this significan monument near one of the city' main thoroughfares was made pos sible by gifts from the people them selves. A group of Methodist min isters secured permission from th government.

The drawing for the monumen and the sculpturing were done by a Methodist artist, a former studen of Colegio Americano and profes sor of Instituto Porto Alegre. Th bronze figure represents Wesley i full regalia, seated as if teaching Above him is the globe, with th words, "The World Is My Parish. Below are the words quoted fro Wesley, "Think and let other think." To one side are the date of Wesley's life and the words "John Wesley, Founder of Meth odism."

Bishop Jose Pedro Pinheiro pre sided over the ceremonies, th monument being presented by th commission which carried out th project. It was accepted on behal of the city by a representative wh brought a message of praise for th philosophy and work of Wesley an of the Methodists in Porto Alegre

Today the granite and bronz monument stands as a silent wit ness to the philosophy of individua experience and freedom of thought

CHANGE IN PROCEDURES FOR SENDING PACKAGES TO KOREA

Relief packages to Korea should not be addressed to the missionary at the address of the institution. All relief packages should be addressed to the missionary by name. The correct addresses are:

(Name of Missionary)	(Name of Missionary)	(Name of Missionary)
Methodist Mission	Methodist Mission	Methodist Mission
31 Naing Chung Dong	P. O. Box 112	2 ku, 318 Taehung Dong
Seoul, Korea	Pusan, Korea	Taejon, Korea

Packages addressed any other way are subject to heavy duty.

The above applies *only* to Korea. In Japan we still send packages to the institution in care of the missionary.

NEW WESLEY HOUSE BUILDING

Phoenix, Arizona

January 31 was a great day in Phoenix, Arizona—the dedication of the new Wesley House building! Most of the audience consisted of the more than one thousand women attending the midyear meeting of the Woman's Society of Christian Service of the Southern California-Arizona Conference. As Wesley House is very close to their hearts, the response during the dedication litany was particularly resounding:

For development of the individual in the democratic way of life;

For strengthing of family ties;

For broadening of mental and spiritual horizons;

For making alive the words of the Master, "Love thy neighbor as thyself";

For cultivation of good will and brotherhood among all races, creeds, nationalities;

We dedicate this building.

This new pumice-block building stands on a five-acre tract at 1300 South Tenth Street. It contains a large clubroom, kitchen, room with sewing facilities, and living quarters. According to one guest, the house is "precious . . . with charming Mexican paintings above and on both sides of the front door done by the contractor's wife. The inside walls are painted in apple green. Grass is planted and already growing. The women worked so hard to get the curtains made and hung. And the last dirt and mud was swept out only at noon of the day of dedication!"

Republic

The new Wesley House building in Phoenix, Arizona, dust and all . . . with lots of playground space, one school nearby and another soon to be built.

For preschool children there are groups in the fundamentals of English, games, and handwork. For older children the center features sewing groups, songs, camping, and crafts. A full recreational program is also available.

RANGOON, BURMA

The place of the mission schools in Southeast Asia is becoming increasingly strategic. In Rangoon the English work, both church and school, is showing great progress. The church has a better Sunday school and youth work than at any time since the war, and attendance at church services is probably at its highest since then.

The school, which reopened in 1947 with sixty pupils, now has 2,450 and today the schools are being forced to refuse new pupils. The embarrassing part of it all is that some of them come with letters from high government officials, even cabinet members and the prime minister himself, requesting acceptance of their children in school.

The results of this year's matriculation examination gave the English school an enviable position. Of 25,000 in the country who took the examination, the school had five in the top eighteen, and three in the top five. Fifteen out of the seventeen who took the examination from the school passed, nine of them in the first division. This is a great record but causes the staff more embarrassment in the number of parents who want to enroll their children.

The old Wesley House building in Phoenix . . . located in the poorest Mexican section.

WHAT MYF CAN DO

"As I was getting ready to attend the subdistrict Methodist Youth Fellowship meeting, I wondered how many of the young people would appear to go with me," writes Miss Ruth Craven, a new worker in the Holston Valley Rural Work project in Tennessee and Virginia. "I had been visiting Sundays in three of the one-room churches in my area, which includes most of a county, and during the week in the homes of the church members. The only services offered by these

Holston Methodist, Johnson City, Tenn.

Rural workers are bringing new life to churches in many areas. Those in the Holston Valley Rural Work project met in a staff meeting and spiritual retreat at Buffalo Mountain Camp in October 1955. Miss Craven is third from the left in the front row.

churches were preaching every two weeks and church school. Only one of them was using Methodist literature.

"To the youth I met from these three churches I had talked about Methodist Youth Fellowship meetings, but it was hard for them to realize what they were missing by not having such an organization. I invited them to go with me to the next subdistrict meeting to see what an MYF was like. How many actually would go I had no idea.

"When the time came there were eleven young people to accompany me to the meeting. They liked what they saw and heard, for on the way home they asked if *they* could not have an MYF. At their first meeting, the next Sunday, ten of the eleven were present. After studying organization and installing officers, the group doubled in size, and the average attendance has been twenty-five. They held a fall retreat and planned programs and activities for the following three months: a hayride; a trick or treat collection for needy families, with half the money pledged to the Methodist Youth Fund; and a Christmas play."

CORRECTION

The price of Margaret Applegarth's book, *Moment by Moment*, is $2.75; *note* the price listed on page 24 of the January issue.

CHANGE OF SITE

Methodist Hospital

Construction on a different site of the first unit of the new buildings of the Methodist Hospital of Southern California is well under way. Completion is scheduled for next February. The new property contains sixteen and one-half acres, is located at Arcadia, California, with the Sierra Madre mountains looming to the north. The new hospital will have 138 beds, twenty-six of which will be for neuropsychiatric patients. This will be the first general hospital built in California to integrate such services with medical and surgical patients.

The County of Los Angeles has leased the former property of the Methodist Hospital located in Los Angeles. They have agreed to permit the nursing students to remain in the Los Angeles nursing residence and to use the medical wards there for their clinical teaching, thus assuring the continuance of the Methodist Hospital School of Nursing without interruption.

The administrator, Mr. Walter R. Hoefflin, Jr., also writes that the public-health officials have described the plans for the new hospital as the most refreshing approach to hospital design they ever have seen. He is grateful for the privilege of being identified with it.

Miss Fumiko Koide (left), Japanese language instructor, and Miss Kzue Furuya, church secretary, relax in the social room of the Single Women's Faculty Residence at the International Christian University in Tokyo, Japan. This building was erected with funds given by the Woman's Division.

Japan International Christian University Foundation, Inc.

A NEW QUADRENNIUM IN A NEW WORLD SITUATION

"UNDERSTANDING our world in the spirit of Christ" is a deep obligation for the Christian today. How diligently we seek to make new approaches to this understanding may well decide the events of the next few years—and perhaps longer. In this new quadrennium the efforts of the Department of Christian Social Relations and Local Church Activities will center particularly around finding ways and channels toward better understanding. It is important, therefore, that we look first at ourselves. This will be one of the most important specific contributions to the realization of the quadrennial goals of the Woman's Society of Christian Service.

Our attitude in the United States today is focused on two things—a preoccupation with life as it can be lived here in more material comfort than ever before, and a concern with the close historical future. It is easy to understand both aspects. Life has never been so good materially—food, household conveniences, really nice clothes available to almost everyone, unbelievable entertainment and mobility in the form of TV and cars.

Also, no country has ever lived in the shadow of greater uncertainty. The obvious and immediate danger of the nuclear weapons are the surface indication of this uncertainty. But beyond it lie great movements such as the new independence of millions of people, the aspirations toward freedom of millions of those not yet free, and the new feeling of dignity and effectiveness which the peoples of Asia and Africa are experiencing.

Then, too, we live in a world of almost unbelievable progress in many directions—progress in race relations both here and abroad; progress in gaining independence for several countries such as Western Samoa; progress in admitting nations through the U.N. to membership in the family of nations. But this progress is accompanied by tension. Progress in race relations is coupled with more tension than has existed for some time at the very points where the steps are greatest. Tension is evident over the very fact of colonialism with outbreaks of violence such as that which is making Algeria a trial by fire. The U.N. recognition of the maturity and responsibility of nations has created more tension than has existed for a long time.

Such conditions require explanations for most of us. Yet when we look carefully at the process we get some clues to understanding. It is as if the momentum of the machine once started cannot be halted. At the points where the new unfinished road is not wide enough to let it pass, temporary disaster results. However, it is clear that the impetus is so tremendous it will carry the machine of progress through. At some points, the machine has to make a frontal assault with its own weight on overhanging walls. At other places, it has to pause while workers, at great peril to themselves, dig it out of its difficulties.

It might have been much easier if we could have waited before starting the machine of progress until the road had been completed, even pretested. The urgency of man's insistence on the things to satisfy his need for recognition of his dignity and worth as a human

QUADRENNIAL PROGRAM of the Department of Christian Social Relations and Local Church Activities

THE department's quadrennial program for 1956-60 is related to the over-all emphasis — "Understanding Our World in the Spirit of Christ." This is the great imperative today for Christians who seek a new world of peace and justice.

As steps toward understanding our world the Christian woman must:

1. Seek to demonstrate the sincerity of her Christian beliefs by

   a. Building a fellowship without barriers in her local church.

   b. Securing justice and opportunity for all people in the community and nation.

2. Seek to broaden the horizons of her local church and community through new experiences of fellowship with people of other lands and cultures.

3. Seek to relate her local church and community to available channels for building world cooperation and understanding

   a. Through study of other people and cultures.

   b. Through support and use of the channels of the U.N.

   c. Through the use of the resources for world understanding provided by the missionary enterprise and the ecumenical church.

4. Seek to create through her local church and community an increased sensitivity to the needs of the world.

In the full recognition of the fact that *"All Action Is Local,"* this quadrennial program is directed to the local woman in the local church.

person demanded action. There was no time to wait for preparations that would give a smoother journey toward the fulfillment of these basic obligations and desires of mankind.

This situation gives us a mixed reaction. That is understandable. The journey is so difficult that we who are making it are at times afraid to look out of the window. No wonder we often busy ourselves with the comforts and luxuries inside our own private world and try to pretend that nothing is really happening outside. No wonder that we sometimes cover our ears, even when we know that such a futile gesture will never shut out the sound of an H-bomb exploding anywhere in the world. However, since we are reasonable human beings endowed with a good measure of curiosity and a real love of life, we cannot resist peeping out occasionally to see what is happening. As Christians, we are responsible for what happens to our brothers. Sometimes this sense of responsibility prompts us to feel that no matter how unpleasant and danger-fraught the journey, we ought to know what is happening and why it is happening.

Facing a new quadrennium at a time like this, there seems only one direction in which our emphasis can point—toward better understanding of our world. This will mean understanding and being patient with our terror and our unwillingness from time to time to face the world facts which are important to us. It will mean being able to see our progress in various fields as progress, and also as a factor in the world situation, and to face our failures and their implications with the same degree of honesty and objectivity.

Whether we like it or not, we live in a world of new and sometimes unappraisable factors. We live in a world that has known apartheid, the growth in importance of the U.N. Trusteeship Council, the atomic bomb, the Bandung Conference, the admission of sixteen new members in the U.N., and the explosive situation in the Middle East—to name a few factors at random. Maintaining honest convictions, that we can hold persistently and with courage in a world like this, is in itself a major problem. To keep up with what is happening from day to day is a difficult assignment. To see these happenings in a perspective that will give them real meaning is the most difficult task of all. Yet can any serious, committed Christian undertake less in as crucial a day as ours? The answer to this question makes it important for us to devote a major part of our attention during the coming quadrennium to finding ways to make a beginning at this task.

Beginning the Task

Like any major Christian task, this one needs to be approached in humility. It would be easy to fall into the trap of believing that one can build world understanding in four easy lessons. The key word in the whole plan is "seek" which introduces each of the four sections. We can never hope to completely understand or to be completely understood. But each step taken in humility, with good intent and with the best wisdom and skill available, will, even if it should bring poor results temporarily, advance the process in the long run.

Probably one of the most helpful things to do when facing a big task is to break it down into parts, and then to see what we can do in each of these parts. Therefore, the broad and almost appalling program of "understanding our world" is broken down into four steps. These need to be taken with full recognition that even with God's help we can make but a small beginning on this task. However, the efforts of even a few, who are committed to a way of life, often in the final appraisal of history have done a great deal to change situations. The important thing is that we actually accept "understanding our world" in the spirit of Christ "as a way of life."

These are not steps to be taken in the order listed. They are steps which often will need to be taken simultaneously. Always begin each step promptly as local situations and the changing world situation offer opportunities and challenges. In this spirit it is important to look at each step and some of the things that the individual can do.

Step One—Seek to demonstrate the sincerity of our Christianity by building a fellowship without barriers in our local church, and securing justice and opportunity for all people in the community and nation.

Here is perhaps the first place in this program where we realize how important it is to have a historical perspective. We talk often about the great freedom documents of the world, beginning with the Magna Charta and putting our own Declaration of Independence in its place by date. This, however, does not convey any real idea of the importance of this document in the history of human liberty. Sometimes we think of the Magna Charta as a royal admission of the rights of people. This is true only in a sense. It granted rights to the barons—one class of people—that they had not had. As such, it was a precedent-making document, a great step in the world's march toward freedom of the individual but only a step.

Careful examination of the other documents that preceded the Declaration of Independence will show that they, too, represented only steps along the way. The Declaration of Independence was indeed revolutionary, for here you had the concept of "all men are created equal, that they are endowed by their Creator with certain unalienable Rights." Here, inspired by the Biblical traditions of the dignity and worth of the individual as a child of God in which they had been nurtured, wise American statesmen expounded the theory of human rights as it never had been developed previously in a political document. They were influenced also by the possibilities for achieving some

thing better than people had had before, which the great resources of this land seemed to offer.

As we read these familiar words in the light of the developments of our day, we have a sense that these words are almost prophetic. Life and liberty were tremendous progress even in themselves, but "the pursuit of happiness" carries us far beyond this. Today we must ask ourselves what our duty is in regard to this. Is a family hindered in his God-given right to the pursuit of happiness when he has to live in very bad housing conditions, when he does not have equal access to community services, when he cannot find any way of supporting his family adequately, when good medical service is not available to him? This line of thought is valuable background for determining what our responsibilities are as we labor to make our communities illustrations of what democracy, when seriously applied, can do to improve the lot of man.

This responsibility for demonstrating the value of democracy is one of the most important things that we can accept, as we begin the process of trying to understand our world. We have inherited from our ancestors something very precious —the first great political experiment in making real and concrete for individuals the biblical doctrine of the equality of men. The responsibilities which go with this inheritance are almost frightening.

If we really take our inheritance seriously, we must turn from an easy and uninformed acceptance of this inheritance as a natural right to a belief that we hold these privileges as a sacred trust. We shall be false to our trust and to the rest of the world if we are satisfied with anything except the fullest possible development of these rights and freedoms.

When we find other nations looking with dismay at our failures to live up to the things which are a part of our democratic inheritance and tradition, our first impulse often is to say, "Well, what business is it of theirs? People still have it much better here than they do in that country!" Looking at our liberties as a trust, it is easy to see why in most places the feeling is strong concerning failures in our fulfillment of human rights obligations. It is just because these people want so earnestly to believe that a life where all people do have equal consideration is possible. Every indication that it may not be possible in the United States is a threat to their hopes, because where else could it be if not in the United States!

Perhaps instead of being annoyed when someone from another country seems to pull out of context our defects in practice in a particular situation, and makes too much of it, we should be at once humbled and made proud. Here we have a demonstration of how important our experiment in democracy is to the rest of the world. Once we realize in all humility how much the emerging nations of Africa, Asia, and other parts of the world have looked for inspiration to the documents and history, we shall have a much better key to understanding some of the things done by these countries.

The evidence is here to read if we know how to look for it. The close parallel between constitutions drawn up by new nations and our own, the use of direct quotations or paraphrases of parts of the Declaration of Independence are obvious ones. Those who have an opportunity to see how often U.N. representatives from every nation quote Thomas Jefferson or other American historical figures are aware of another illustration of this. The familiarity with American history shown by statesmen of other nations is also an indication. Perhaps the most striking example was made at the Bandung Conference, where the nations of Africa and Asia met to consider their mutual problems and the ways they could help each other. Henry Wadsworth Longfellow's "Ride of Paul Revere" was used in the introduction of the first speech at that conference.

From this point of view it is easier to face our responsibility to try to insure that we have as few incidents as possible that do not seem to follow our own beliefs. When they do happen, let us make sure they are corrected and explained immediately, and with publicity which corresponds to the publicity given to the original incident.

Of course it hardly needs to be pointed out that there are countries where the government is endeavoring to discredit the United States. There no amount of correction will be given any publicity. However, this is not true of India with its vast population and interest, nor of most of the other countries of the world. These are the places where our efforts will be important.

We shall need to work at the two kinds of tasks suggested under this step, both because we want the world to trust our sincerity and because we want to live in communities which are as democratic and Christian in their practices as possible. Also we want to worship in churches which are deeply conscious of their responsibilities in this direction.

Step Two—When one looks at what is listed as step two in this quadrennial program, it immediately becomes clear how interrelated the whole process is and how advance in one may bring incidental advance in another. You will not want to wait until you have removed racial barriers in your church and secured justice and opportunity for all before you begin to broaden the horizons of your local church and community, through new experiences of fellowship with people of other lands and cultures. This association, if it is planned with skill and sensitivity, may do a great deal to help us see our practice in the light of the hopes and attitudes of people in other parts of the world. This is, of course, only the beginning of what such contacts can do for us. We are only beginning to sense the opportunities for such fellowship which

exist in our country at present, and which may be available to our people who go abroad for business or pleasure.

Step Three—Seeking to relate our local churches and communities to all available channels for building world cooperation and understanding can be a thrilling experience for all who undertake it. This will include more study about the places where significant political events are occurring. It will mean also an effort to understand not only what the cultural patterns of different countries are, but why they are so and how their existence affects international affairs.

An important aspect of this task of relating us more fully to channels for world understanding will deal with the United Nations and its Specialized Agencies. Here Methodist women already have done an outstanding job. It should be continued and expanded.

Even in places where we have given people an understanding of the structure and purpose of the U.N. and made them see what important things it is doing, there still is a task. We need to move on to an understanding of the great issues that are important at the U.N. and the part the United States should take in relation to them. Such issues as colonialism, which at present runs like a thread of tension through the fabric of almost any U.N. discussion, no matter what the subject; the universality of membership versus some limiting standard; the connection between world trade and prosperity of individual nations; and the rapid maturing of the nations which we have been accustomed to consider infants are now of the utmost importance to us all. We need to begin to understand their relationship in making the U.N. as successful as we all hope it can be. Maturing to the point where we can become interested in issues rather than in success stories may be a hard task. It should not be tried until there is some basic understanding of the U.N., but there can be no doubt

that some of our Societies are ready for it.

Another important help is, of course, the rich resources for world understanding which are available because of the long history of important and successful work by the missionary enterprise and the ecumenical movement. Our task here is to make the connection so that our people will come to understand how these things tie into and furnish the supplementary and sometimes guiding forces in many movements that are not specifically related to them. One of the tragedies of our times is that church people with such wonderful resources for understanding the very countries where the situation is tense and crucially important in world history have been the very ones who have failed most dismally to understand because they failed to make the connection.

Step Four—As we look at the fourth step, it becomes obvious this is something that underlies all of our efforts toward understanding our world in the spirit of Christ. To understand the United Nations, one must understand how great is the need for the basic essentials of life in many of the countries represented in the United Nations or seeking admission to it. To understand the great needs that can be met through the mission enterprise, one should understand the needs in the countries it serves. To appreciate how important is our own local practice in lines of responsibility, one needs also to look at the problems elsewhere in the world.

Developing such a sensitivity will require many kinds of efforts. First we shall need to understand the basic facts. Then we shall need to see what can be done through various channels. We shall need to understand the relationship between our farm problems and world needs.

Planning New Ways

After you have read and considered these pages, you will want to begin planning the new ways to work on these emphases during the next program year. Many things will occur to you which will be particularly necessary or useful in your own community. In this respect, you will be your own best resource person.

Probably the best first step is to look over your community to discover the existing conditions before you begin to consider plans of work. Some of the things you might consider are:

"How 'Missionary-minded' Is Your Church?"

"Has the Ecumenical Movement Become Real in Your Community?"

"What Barriers Are There in the Fellowship of Your Church?"

"What Access to Community Services Is Available to People From Minority Groups?"

"Are There Groups of People—Possibly Foreign Language Groups—That Isolate Themselves or Are Isolated From the Main Stream of Community Life?"

"How Well Do People in the Community Understand the United Nations and Its Relationship to Our Foreign Policy and to World Affairs?"

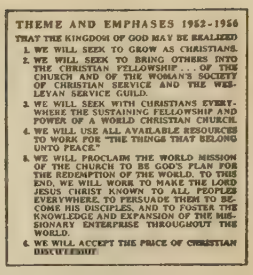
When you have the answers to these, you will be ready for the next step. THE METHODIST WOMAN for June, 1956, will contain resources and suggestions for implementation.

This is a large task but one whose significance grows more obvious the more we work on it. This is a task to be done in the local church and community with full awareness that the important part is the spirit of trying to understand—important and not any perfectionist goal or intellectual concept of world understanding.

CHART AND COMPASS

ORGANIZATION AND PROMOTION

MISS DORCAS HALL, *Executive Secretary,*
Section of Education and Cultivation
MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*


THEME AND EMPHASES 1952-1956

THAT THE KINGDOM OF GOD MAY BE REALIZED

1. WE WILL SEEK TO GROW AS CHRISTIANS.
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP . . . OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD.
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH.
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR "THE THINGS THAT BELONG UNTO PEACE."
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD. TO THIS END, WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE, TO PERSUADE THEM TO BECOME HIS DISCIPLES, AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD.
6. WE WILL ACCEPT THE PRICE OF CHRISTIAN DISCIPLESHIP.

THE WORLD MISSION OF THE CHURCH — AND DISCIPLESHIP

It seems fitting that this should be the last emphasis in the attempt of the past five months to relate the quadrennial goals to Discipleship. Our Lord's commission to his Disciples, then and now, was to go forth—to make him known—to win others as his followers.

The work of these four years has, we humbly trust, never lost sight of this as its aim. Our areas of outreach have been widened. The number of missionaries has been increased yearly. There has been deepened effort to make our own lives available as channels for the expression of the Master's call.

What we have done in the local Society seems small, in itself; but we bring it as our offering, as Christ's disciples in today's world. In his using of our efforts, we have confidence that the results may be multiplied according to his promise—some thirty, some sixty, some one hundredfold.

TO A FITTING CLIMAX

WITH this issue of THE METHODIST WOMAN, we come to the close of this quadrennium. May 31 will mark the end of the four-year period through which we have kept before us as a constant ideal, "That the Kingdom of God May Be Realized." It is still far in the distance, this shining aim. It will continue to be, for all the years ahead. The closing of the period through which it has been our special emphasis should not mean any dimming of its reality.

It is fitting that we bring this quadrennium to a close with a suitable lifting up of those goals which we set for ourselves at the beginning. The local Society—the district meeting—the conference meeting—will do well to make them prominent in some particular way. The title of the *Sixteenth Annual Report of the Woman's Division,* "The Fruits of Discipleship," lends itself to such lifting up. Just what fruition has our discipleship shown in measurable ways?

The widening of our fellowship through the enrollment of new members is one. Recognition may well be made of the women who within this period have entered this particular fellowship within the church. This can be done more intimately in the local Society, but would be appropriate also at a district or conference meeting.

Nor let us overlook the steady effort of "old" members. The continuing effort of these who "keep on keeping on" sometimes fails to receive the appreciation that is its due. No true disciple wants glorification; but a recognition of her effort toward the onward march of the whole is heartening to any earnest worker.

At the district or conference meeting recognition may well be given to new Societies formed during the quadrennium. If a district or conference map was prepared when emphasis was being laid on Maps of the Spirit, such Societies can be vividly indicated there.

The Fruits of Discipleship might be shown by pointing out on the world map the countries in which the Woman's Division is at work. Be sure to include the fields recently entered—Nepal and Bolivia. Also, the countries where there are units of the World Federation of Methodist Women—that great denominational sisterhood of which our Woman's Society of Christian Service is one of the thirty-four units.

Purposely, the financial aim of the Woman's Division was not made a specific goal for the quadrennium. But the deepening of the responsibility of stewardship and the need for lifting the level of our giving by at least $500,000 each year of the quadrennium has resulted in our reaching the goal of $8,000,000 on appropriations.

Pageantry—ritual—informal thanksgiving—color—light—all may have their place in making real these goals toward which we have been pressing, and that compass—that chart—which summoned us to great adventure four years ago.

Most of all, a dramatic climax can be apparent in our local situations. Here we know each other best. Here we know—or should—what our working, our giving, our presence, our prayers, have helped to make possible. Let us give thanks for even the partial measure of attainment of our goals. Let us remind ourselves that—

> "A man's reach should exceed his grasp
> Or what's a heaven for?"

At the same time let us rejoice in the realities and share their inspiration accordingly.

SOCIAL SENSE

The Human Virtue That Makes Civilization and Culture Possible

Under the title "Social Sense," the *Monthly Letter* of the Royal Bank of Canada, Montreal, writes in part as follows:

Men and women are not isolated individuals. They are associated in many ways: in business, in schools, and in societies: they are banded together in families, churches, and nations. Until we accept this fact and give it proper weight and thought, neither the problems of society nor our problems of personal mental health can be effectively stated and solved.

Social sense is the lubricant that helps us rub shoulders with other people without friction. It is useful in every phase of living, from the contacts of everyday affairs to the highest service to humanity. It prompts you to move well into the elevator or the street car to leave room for more people; it inspires those who work for great social causes. It can be big or little in the things it does, but it is the human virtue that makes civilization and culture possible. . . .

Society is not only a protective device but a positive good. In it a man can be fully himself. No one can realize his ambitions except through business, literature, art, the professions, and other means of self-expression—every one of which requires an audience or colleagues.

The primary ends of society are social order and public prosperity. These require a certain stability. If conditions were constantly changing, life would be impossible. We must be able to count on what to expect in the home, in the office, and in all other of our contacts with people, if we are to live happily, work successfully, and enjoy life. . . .

One of the greatest encumbrances in business, professional, and social life is prejudice. The simple truth is that for success in business and for personal peace of mind we need to cooperate in working out a way of life with people who are just as sure they are right as we are ourselves. . . .

One of the bases of social sense in business or private life is an understanding of people. There are few gifts that one person can give to another as rich as understanding, and there are few necessities so vital. . . .

We have more problems than our forefathers had because we have more interests, more functions, and more agencies. The principle holds good in the social field as well as in mechanics, that the greater the number of parts in a machine the greater is the probability of something going out of adjustment.

Our society may not be so much in need of the redemption some people urge as of a grown-up recognition that new social problems must be accepted and dealt with as part of our increased maturity.

EAST IS EAST, AND WEST IS WEST—

But their experience has been similar

The Woman's Society of Christian Service Bala-Cynwyd, Pennsylvania, Philadelphia Confe ence, decided to experiment last fall with a mak believe bazaar instead of the real thing. The resul were phenomenal with a net income of over $2,200.0 —greater than the gross income of a regular bazaa with all the headaches, sore feet, and possible hu feelings. The president said, "I was encouraged t try this after reading 'How to Be an Effectiv Church Woman,' by Carolyn P. Blackwood, a mi ister's wife with many years of experience in asso ciation with church women."

"The members of the Woman's Society of Chri tian Service of the Methodist Church, Great Ben Kansas, rededicating themselves as Christian stew ards, brought their gifts of money to the altar the church on September 30, 1955. It was a day quietness and meditation, a day apart from a others to take the place of the annual bazaar. Eac member had been provided with a box in which t place a love gift as she counted her blessings. Wheth twenty-five cents or twenty-five dollars, it wa prayerfully tucked away and brought on this speci day to the church, where it was presented at the Sa rificial Tea. Each member was asked to dedica herself and her means to a new stewardship both service and gifts.

"The result was a joyful occasion, exceeding all ex pectations and resulting in more money than that any bazaar in the history of the Great Bend Church

HOW TRANSFORMATION COMES

. . . The world is not yet transformed and it can be transformed only by transformed individuals. And transformation comes only when Christ's peace, love, and goodwill are realized in the hearts of the peoples of the whole world.

The Woman's Society of Christian Service has been endeavoring to bring about peace and good will among the people in the Philippines and of the world through its total material, moral, and spiritual program. Such was the emphasis placed in the quadrennial theme, "That the Kingdom of God May Be Realized."

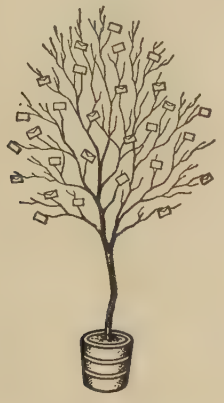
Praise God for Women

I cannot help but praise God for the inspiration and encouragement I have received from the women of the local churches, as I have traveled around to be with them in their local Woman's Society of Christian Service meetings, rallies, and retreats. Some groups were big, others small, but whether big or small, I have observed the very uplifting close fellowship manifested and the enthusiasm to help the church through their activities.

(Mrs Manuela L. Valencia, National President, Woman's Society of Christian Service, The Philippines, in *The Filipino Woman*, December, 1955.)

"The 'missionary tree' stood at the altar—bare, no leaves, no fruit, no flowers. During the worship service, a mission call was made to bring flowers, leaves, and fruit to make the tree beautiful again. This was done as each person fastened on the tree a colored envelope with her offering. It was a lovely sight to see old and young move toward the altar, and soon the barren tree was bright with the fruit, leaves, and flowers of love offerings."

—Mrs. Pilar Galima, in *The Filipino Woman.*



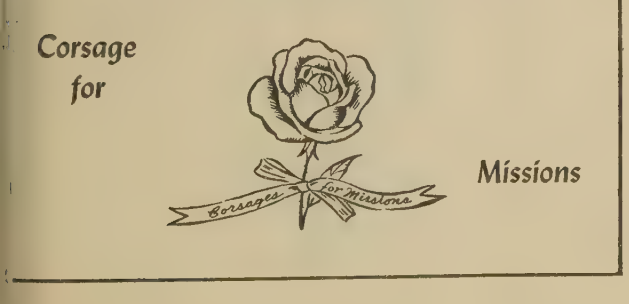
CORSAGES FOR MISSIONS

"To wear a *Corsage for Missions* is the wish of all women of Nebraska Conference. This is a gift from a friend, from a Society, or purchased by the woman herself. Corsages may be obtained from the district treasurer. For a conference or district meeting, they are good for that one meeting only.

"The local Society has caught the thrill of this and now, instead of giving the perishable flower corsage when honoring a guest or an outgoing officer, a Corsage for Missions is given. The idea is a year-round project; the cost is optional, except that it shall be a dollar minimum.

"What *is* a Corsage for Missions? It is an over-and-above giving to missions: it is a visible expression of love for missions and for one another. In reality it is a small piece of grosgrain ribbon, an inch and a half by four inches, fringed at one end, with a small flower decal and 'Corsage for Missions' stamped on it.

"At the annual conference meeting of 1955, 1,100 'Corsages' brought approximatley $2,040.00 for missions into the conference treasury."



RELATING THE MEANS TO THE END

A suggestion recently given on building good public relations[1] stresses the importance of doing something significant as an essential first step. It points out the lack of relationship too often between the end in view and the means which are directed toward this end. The dance—the tea—the fashion show—and publicity through the picture in the local paper—may be pleasing in themselves, and successful in their financial returns. They may be good publicity. But the worthy object for which they were organized—raising money perhaps for work among underprivileged children—has been in no way related to the means. And the public are no more aware than before of the people and their situation, for whose well-being the effort has been undertaken.

We might do well to check on ourselves at this point, as to activities in our local Societies and churches. The question is sometimes asked, "Is it *wrong* in a Methodist church to raise money by . . ." such and such methods? Is not the real issue rather —Would such an activity contribute to people's acquaintance with the cause for which the money is being raised? Will the human personalities at the other end come into clearer focus, because of this money-raising function? Will certain fellowship values be created or enriched, independent of any money gain? Unless we can honestly answer "yes" to such questions, have we really moved ahead toward our main objective, however seemingly successful we may have been financially? Let us ask ourselves at frequent intervals, "What is our main objective, anyway?" And for the answer, see the Purpose of the Woman's Society, through new eyes.

An Imaginary Bazaar

The Woman's Society of Osborne, Kansas, have held an annual bazaar for the past five years. A new idea was introduced this year by the president: *Why not just imagine your bazaar?*

A Love Gift Tea was planned for December 3. Love gift envelopes with a poem inside explaining the reason for outright money donations to the treasury, and showing the saving of cooking, sewing, and other work, were distributed.

The hours for the tea were 2 to 4 o'clock. A worship setting was arranged with a Bible at the center, candles, flowers, and a silver chest. Guests placed their gifts on the chest as they passed by to the tea table. Across the room another small table was arranged with the setting of the Christ Child scene, where the children brought their gifts. Throughout the time, Christmas music was furnished.

This proved to be a timely plan, coming just before the rushed Christmas shopping season; and emphasis was placed on putting the church first, with gifts of money and a spiritual fellowship of love and happiness. Donations in the envelopes totaled over $600.

[1] "How Do You Do?" by Francis C. Pray, Public Relations Counselor, University of Pittsburgh, in the *Kappa Alpha Theta* magazine.

"When I Survey . . . . "

A MEDITATION ON THE QUADRENNIAL SYMBOL

IT IS four years since the May, 1952, issue of THE METHODIST WOMAN carried the symbol of the compass and concentric circles as its cover —since the theme and goals were first presented to us. In these four years many words have been written on these quadrennial plans. Women of many lands besides our own have used them in various languages and with differing interpretations. Speeches and programs and worship settings have centered around them. Now the curtain will soon be drawn and they will become history.

Before this happens I would like to look inside myself, to see what they have done to me; not to echo someone else's thoughts, not to say what I feel I *ought* to say just because I try to be a loyal and teachable Woman's Society member. Have I as a person—not primarily as a member of my Society, but as myself—grown in these four years, through the help these guide posts have given?

I am looking at the symbol. . . .

Yes. By the grace of God, I believe I have a greater awareness of certain values. *Those concentric circles go all the way round.* There is no break in the circle of God's care for people. Once you grant the infinite Fatherhood of God, everything that makes up life must be within the circle of His care.

Repeatedly it has been stressed that the goals are not any one person's responsibility—they are everyone's. And, that you cannot separate one goal from another—they are interdependent. True: and equally true it is, that life has a wholeness which is a very miracle. A "small" event: how, large or small? A "chance" happening: is not what we call "chance" likewise within the circle of God's purpose? Concentric ripples move one into the next; and so the wholeness of life—the interrelatedness of our lives with those of people everywhere—becomes ever more real. Whether we ever see these people or not, what real matter? There is a oneness that transcends mechanical distance. The symbol says this to me in a measure I had not dreamed of, four years ago.

Also I feel the *thereness* of God in an intensified degree. Not by "angel visitants nor opening skies" but by a certainty and purpose and direction that is basic in life. We have said less about the compass than we did at the opening of the quadrennium. Then, we were being frequently reminded that

"Chart and compass come from thee."

Through four years we have unconsciously shifted the emphasis to those areas toward which the compass points. This is as it should be. God's world is our field of concern: we accept as fact His presence—His direction—His purpose—for our lives.

You who read will think of many values here left unnoted. There is room for only one more. When we started the quadrennium, we talked of high adventure—

"O daring joy, but safe!
Are they not all the seas of God?" [1]

As we see the years in retrospect, that is not the sort of picture they chiefly present. There have been some new experiences, true. But mostly they have been years of reiteration and repetition and routine. Yet there has been no sag, no monotony. It *has* been a quadrennium of adventure—of things made new.

And how, and why?

Simply because at the center of it is the Cross. And that which is timeless is ever new. . . .

Will you turn in *The Methodist Hymnal* to which ever hymn about the Cross means most to you, and read it through again? You know it well already. But as you read, will you see how in the light of that Cross there is a new significance to the past, and new challenge in the future? . . .

And now will you take time to evaluate for yourself what these four years have meant to *you?*

[1] From the poem, "The Sea of Faith," in Walt Whitman's "Passage to India," found in *1000 Quotable Poems*, compiled by Thomas Curtis Clark. Used by permission.

WESLEYAN SERVICE GUILD NEWSLETTER

LILLIAN A. JOHNSON, *Secretary*

GUILD WOMEN IN THE NEWS

THE most interesting clippings come to the Guild office! In one classification are the articles from various newspapers in which Guild members have been featured. Of course, we are always pleased to learn of the honors they receive, particularly when their Guild membership is mentioned. *The Oklahoma Extension*, a publication of the Extension Division of Oklahoma A. and M., carried the picture of Mrs. Irene Woods, of McAlester, Oklahoma. She was recognized for distinguished service at the national meeting of the home demonstration agent's association. This award is made for contributions in developing leadership and service to communities. In the list of achievements it was mentioned that Mrs. Woods had been a Wesleyan Service Guild president.

The Zontian of December, 1955, featured a profile of Mrs. Hollis Terry, in which it was noted that she had been active in the Wesleyan Service Guild. Since her husband's death in 1952, Mrs. Terry has been in complete charge of a fur business in Olean, New York. She has added a bridal shop, for which she makes all the bridal veils and does the alterations, yet she still finds time to work in several service organizations.

The Bloomington, Indiana, *Daily Herald-Telephone* recently had an article on Miss Geneva Warner, curator of special collections at the Indiana University library. She is in charge of the fascinating Lincoln Memorial collection, as well as several other rare books, paintings, and papers. Under her supervision are five full-time workers and several part-time employees. The article also tells of her active work in the First Methodist Church of Bloomington. She is the president of the Wesleyan Service Guild.

We also have men in Guild news. We received a newspaper picture of four ministers with life membership pins. Southwest Texas Conference gave the pins in appreciative recognition of their work in the success of Guild Weekends for the past several years. They are the Reverends Donald E. Redmond, Horace M. King, S. L. Batchelor, and Walter W. Lippe.

STANDING COMMITTEE MEETING

The Annual Meeting of the standing Committee of the Wesleyan Service Guild was held last January at Buck Hill Falls, Pennsylvania. Several decisions were made that will be of interest to you.

Handbook. The *Handbook* will be revised primarily to list the new Special Interests. The cover will be a different color. Watch THE METHODIST WOMAN for the release date. It will not be ready until fall.

Report Blanks. The Guild office prepared report blanks to present to the standing committee for study. The blanks were based on suggestions received from Guild members, particularly officers. The standing committee approved the blanks, after making some additional suggestions. The reports for the local secretary of Promotion and for the treasurer will be in book form, but the books will be issued for two-year periods rather than four. The district, conference, and jurisdiction secretaries' reports will not be in books, but will be on separate blanks. These will be mailed from the Guild office to jurisdiction and conference secretaries.

Coaching Conference. The Coaching Conference plan will be continued. The material we have been using will be brought up to date. It will be available to those who need the basic officer training. Many units have had this type of Coaching Conference for the past two or three years and are ready now to go on to the next step. Suggestions for this advanced work will center mainly around program planning.

Please do not send for this material. You will remember that the plan is this: Conference secretaries will receive the material at the clinic during the Jurisdiction School of Missions and Christian Service. They will schedule their conferences with district officers before September 15, at which time they will give the district secretaries the material they will need in conducting Coaching Conferences with local officers. The district conferences for local officers should be held before October 15.

We have had questions about the timing of these conferences. Some would rather have them in the spring than the fall. September and October are suggested because the conference secretaries work out their plans at the clinics during the Jurisdiction Schools of Missions and Christian Service, which are held in June and July. Some conferences and districts whose patterns have been set up for spring sessions may feel they should not make a change at present. In these instances, the suggestions for *last* fall should be used. The new material cannot be obtained in advance.

Special Interests. The Special

Interests for the foreign field will be in the area of Public Health and Nursing Education and Socio-Evangelistic Work. This will include such projects as health dispensaries, medical and social centers, rural health centers, nurses' training, and community centers in Africa, Latin-American countries, Korea, Japan, Southeast Asia, and India. Some fascinating lines of work will be selected for the next quadrennium, but we shall make you wait a little longer before telling you all about them.

In the home field, our Special Interests will be taken from among our Educational Institutions and Residence Halls. The standing committee has studied the matter of Special Interests to try to please you, and to try to make choices that will provide a well-rounded education throughout the years. They are chosen to give a concentrated emphasis on certain types of work over a period of time adequate to allow you to become acquainted with the work and the workers.

Supply Work. We are working on a plan to assure many more specific askings for the Wesleyan Service Guild in Supply Work. Directions will be channeled through each jurisdiction secretary of Supply Work of the Woman's Society of Christian Service, working with your jurisdiction secretary or your jurisdiction chairman of Supply Work.

Report from Woman's Division Secretary of the Wesleyan Service Guild:

Miss Lillian A. Johnson reported increases during the quadrennium of: 106,549 to 127,728 in membership, 18,000 to 28,000 in numbers in study courses, and $459,001 to $667,553 in giving on appropriations.

In an evaluation of the Wesleyan Service Guild, Miss Johnson said she felt these were some of the things on which we have to work:

Membership—reaching the young employed woman; reaching the woman outside the church; more extensive inclusion of industrial workers; facing the fact that so many Woman's Societies are meeting at night, which does not alter the need for Guilds, but makes it more difficult to get new ones started.

Organization—relationship to the Woman's Society; function of chairmen and expense involved in bringing them to meetings; setting up voting bodies in accord with the new by-laws; overlapping of jurisdictions.

Program—fitting it to the needs of employed women; having it apply to local groups; tendency of program becoming too heavy; gearing program to help in understanding women of other countries.

Missionary Personnel—reaching mature women.

Miss Johnson felt that the following actions had helped the Guild to become more effective: encouraging more than one unit in a church where necessary; constant interpretation of Guild function, purpose, and relationship to the Woman's Society of Christian Service; sending letters to new units, requesting replies, asking how they came to be organized, the occupations of their members and how they were developing their program; sending return post cards to district secretaries, asking them for reports on conferences with their district superintendents; coaching conferences.

New Material. During the year a new leaflet to be used in promoting Guild membership and a booklet with supplementary resource material will be printed. The latter will include information which cannot be contained in a revision of the *Handbook.*

Plans. The committee spent a great deal of time working on plans for the next quadrennium. The committee divided into subcommittees on lines of work. These subcommittees later reported back to the entire committee. After discussion, many specific suggestions were made to implement the new quadrennial goals. These will appear from time to time in THE METHODIST WOMAN.

Reports of Jurisdiction Secretaries

North Central Jurisdiction. Mis Frieda Blum reported that the Jun 1, 1955, total of 867 Guilds wit 22,896 members was the larges ever, with 95 per cent of the Guild reporting. So far this year, thirty two new Guilds have been organ ized. One of the jurisdiction proj ects involved letters to all th conference secretaries of Promotio and the conference Guild secre taries. In each district eight or te churches without Guilds wer selected to receive the invitation t survey the membership of th church, with the view of organizin a Guild.

The jurisdiction is slowly work ing toward the adaptation of th new by-laws to its organization Three new chairmen of lines o work were appointed, giving a tota of four.

Every conference had a Confer ence Weekend or a Conference An nual Meeting; many had both. A least three conferences had tw Weekends each. In some districts District Weekends also have bee held. At the Jurisdiction School o Missions, thirteen of the seventee conferences were represented. Th Jurisdiction Guild Committee me at this time.

South Central Jurisdiction. Mis Gertie Stiles reported that her thre chairmen of lines of work, alon with three Guild members fro each conference, were permitted t attend the entire Summer School o Missions. The chairmen of lines o work, both on the conference an jurisdiction levels, attended th clinics of their respective lines o work.

The jurisdiction presented Mr Dismukes with an Honorary Pa tron Membership and a love gi of $137.00 which she designated t be sent to the Norris Scholarshi Fund.

An impressive pledge service wa held with a substantial increas over last year. In compliance wit the new by-laws, a recording secre tary was elected and a committe was set up to study and organize

oting body. All conferences but ne have held Conference Week-nds. Two have held Spiritual Re-reats. All but one have held an nnual Meeting, in addition to the oaching sessions.

North Texas reports the highest umber in attendance at the An-ual Meeting, 530; South Texas, ne highest for the Weekend, 400. he per capita giving in South Cen-al Jurisdiction is $5.88 (1954-55).

A Trip With a Mission to Mex-o, under the direction of Mrs. lice Pletz, was a major undertak-g. Forty-six women from eleven onferences made the trip. Four hools and several Methodist hurches were visited. Next sum-er they hope to tour Europe.

South Central Jurisdiction now as 1,350 units and 29,947 members. ifty-one new units have been rganized since June 1, 1955.

Central Jurisdiction. Miss Lillie lorence Arnold reported that, for ne first time in the history of Cen-al Jurisdiction Guilds, all seven-en conferences conducted or par-cipated in Guild Weekends. The nnual meeting of the jurisdiction, ne Weekend, and the School of lissions joined each other and ade it possible for fourteen of the venteen conferences to be repre-nted. The Tour With a Mission Houma and Dulac Indian Mis-on was most successful. Chair-en of lines of work have been lected.

Miss Arnold attended the Semi-ar on World Understanding at ational College, Kansas City, and as scheduled to participate in the fth district Regional Workshop at tlanta. The mission pledges are the increase. Miss Arnold feels at the study courses and the use program and worship materials ntribute to this fact.

Southeastern Jurisdiction. Mrs. . V. Ennis reported a total of 1,945 nits with a membership of 48,034. ll sixteen conferences had Week-nds during the year and fourteen d Coaching Conferences. Two nferences led Spiritual Retreats r their standing committees. hree districts combined to hold a Spiritual Retreat. In Christian Social Relations, where Southeastern had been weak, there are gratifying experiences and a broader program development. In one conference, forty-two units (out of a total of ninety-two) had a study course this quarter. Eleven of them were courses for Jurisdiction Credit. This quarter citizenship stands high on the "status" list. The Guild is alert to study issues and be prepared to express opinions and vote in state decisions. The conference secretaries agree that their united service has enriched and beautified their own lives, and has made some contributing influence toward a peaceful world.

Western Jurisdiction. Mrs. Everett Faber reported that although the Wesleyan Service Guild in Western Jurisdiction shows no phenomenal gains, it does show steady progress. The jurisdiction Guild Weekend was the largest and perhaps the most inspirational of the Weekends, due to the presence of Dr. Georgia Harkness. Idaho is having its first Weekend this year which will make that conference 100 per cent in holding Weekends. Western Jurisdiction has chairmen to assist in four lines of work: Spiritual Life, Christian Social Relations, Status of Women, and Missionary Education. Mrs. Faber feels that Western Jurisdiction needs more promotion and the continuance of Coaching Conferences.

Northeastern Jurisdiction. Miss Margaret Peacock reported that Northeastern Jurisdiction shows an increased interest in Guild Weekends, rallies and conference meetings; increased giving especially in Supplementary Gifts and Cash for Supply Work; improved meetings and excellent attendance at them; enriched spiritual life; great increase in the number of study courses for Jurisdiction Credit; increased participation in the Week of Prayer and Self-Denial; and a slight increase in the percentage of units represented in the reports.

Every conference and most districts cooperated in the Leadership Training Program. Although not all of them followed the exact plan of the Coaching Conferences, some form of officer training was given emphasis in each conference.

Twelve took the Tour With a Mission to Alaska last July. At Seward, three were privileged to stay over night in the Wesleyan Service Guild Nurses' Residence. Their next tour will be through Mexico in the summer of 1957.

Sixty-six per cent of the local Guilds use Woman's Division of Christian Service materials; 59 per cent presented a budget to the unit; 57 per cent held pledge services. While the per capita giving for the entire Guild is $5.98, that of Northeastern is $4.55. Twenty-four members were present at the Jurisdiction Standing Committee Meeting in New York City, October 8 and 9. At this meeting specific goals were set for 1955-56 in membership, giving, reporting, recruitment, leadership training, and organization.

GUILD MEMBERS

Do you know about the Annuity Plan of the Woman's Division of Christian Service?

An Annuity Gift

combines **Sound Investment and Christian Service**

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Circles — WORSHIP AND PROGRAM SUGGESTIONS

It was voted at the annual meeting of the Woman's Division that the quadrennial program be brought to a fitting climax in the annual meetings, so that the women of the jurisdiction, conference, district, and local Societies will feel a sense of accomplishment. **(See page 37 of this issue.)**

HYMN: "Above the Hills of Time," (No. 145, *The Methodist Hymnal*).

MEDITATION: "When I Survey. . . ." page 40.

SILENT READING OF HYMN: "When I Survey." (No. 148, *The Methodist Hymnal,* or some other hymn related to the cross as suggested in Meditation.)

REVIEW OF 1952-1956 GOALS based on a service by Mrs. Ivan Charles Bys of Lanesboro, Iowa.

In our organization we often become more concerned over the minor items than we do over the major ones. For instance, we worry and spend time discussing the dinner committee, the place of the next circle meeting, who orders the study books. These are important, but do we spend equal effort and time on our goals? Have we really worked to attain these goals "that the Kingdom of God May Be Realized"? Let us search ourselves; then very humbly, very prayerfully give our answers.

1. We will seek to grow as Christians. (Read Luke 2:52.) How have we grown this year?

Sharing Period. Allow time for members to testify concerning growth as evidenced in such things as increased church attendance and greater participation in the work of the church; more Bible reading, more family altars.

2. We will seek to bring others into the Christian fellowship of the church and of the Woman's Society of Christian Service and the Wesleyan Service Guild.

(Read Matthew 4:19.) How many more people attend worship services, Sunday school, prayer services, Youth Fellowship, family night, or the Woman's Society because *you* asked them?

Sharing Period on the growth of the fellowship and membership of the church, the Woman's Society, and the circle. Is there more understanding of the program of the Woman's Society? How many read THE METHODIST WOMAN and WORLD OUTLOOK?

3. We will seek with Christians everywhere the sustaining fellowship and power of a world Christian church.

(Read John 13:34.) Have we been tolerant of other denominations and faiths? Have we prayed for love? Have we lived in love with all people?

Sharing Period on interdenominational activities and new knowledge of the World Federation of Methodist Women.

4. We will use all available resources to work for "the things that belong unto peace."

(Read James 3:18.) Have we faithfully attended study classes? Have we prayed for the missionaries and leaders in governments?

Sharing Period on new understandings of other peoples and countries resulting from the study courses and the discussions on the United Nations.

5. We will proclaim the world mission of the church to be God's plan for the redemption of the world.

(Read Mark 16:15.) Have we given generously and cheerfully to the total budget of the Woman's Society? Have we tried to enlist our young people for missionary service? How many young people has this church sent out for full-time service?

Silent meditation.

6. We will accept the price of Christian Discipleship.

(Read John 15:13.) We are not called upon to sacrifice our lives. But can we say with Paul, "I live; yet not I, but Christ liveth in me"? Have we been true disciples?

We were given worthy goals. Their fulfillment would help the Kingdom of God to be realized. If we have not *tried* to achieve all of them, we must face our lack of r sponsibility squarely and honestl However, many of the goals ha been attained and for that we gi thanks.

God knows the seed though which have been planted in o hearts. As we close this revie may we do so with a prayer th The Spirit of Christ—For All Life may lead us to greater accon plishments in His name.

PRAYER HYMN: "O Jesus, I Ha Promised" (No. 226, *The Met odist Hymnal.*)

PROGRAM SUGGESTIONS:

I. Volunteers. Volunteer servi is the genius of the Woman's S ciety of Christian Service. Prese the following aspects in five minu speeches:

A. Tribute to the volunteers the local church and the Woma Society.

B. Leadership in the Woma Division of Christian Service (S page 3).

C. What volunteers are doing home m:ssions projects (See pa 17).

II. Quiz.

1. Sarasota District—again. E plain.
2. Parents object—to what?
3. State the aim of missions.
4. Special Interests. Explain.
5. Social Sense. Define.
6. A__ _____ __ l____. Fill in blanks.
7. To what do these figures ref —525,480?
8. Coeducational in January 195 Explain.
9. Name the founder of Scarri College.
10. Trouble develops when____?
11. Five thousand women involve In what?
12. Name four countries bei lifted up for special evangelist work.
13. Name a project in each Dep of work in Home Fields: Edu cational Institutions, Urba Work, Social Welfare an Medical Work, Town an Country Work.
14. Explain the genius of Methodi women.
15. Give the figures for incom membership, subscriptions.

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

NOURISHING THE CHURCH . . . THE BODY OF CHRIST

"And he gave . . . teachers;
For the perfecting of the saints, . . .
for the edifying of the body of Christ:
Till we all come in the unity of the faith, and of the knowledge of the son of God . . . unto . . . the stature of the fullness of Christ." [1]

If your local church is the body of Christ, will it not be doing what Christ did as he walked the dusty roads of Palestine? Will it not be in intimate fellowship with God through its acts of worship? Will it not tirelessly minister to all nations, classes, and races, seeking to bring them into the intimate circle of God's family? Will its program not be the circulatory system through which its own life flows and reaches out to vitalize life in ever-enlarging circles around it?

If the Society in which you seek to make missionary education effective is part of such a church, your activities as secretary of Missionary Education and Service will provide release and channels for life that is seeking to grow. If it has not yet reached such stature—and what church has reached "the stature of the fullness of Christ"—what are the especial ways in which you will cooperate with the pastor, the commissions, and the Society to nourish it?

Are you aware of how closely the educational work for which you are responsible ties in with the total work of each of the four commissions? Think quietly for a moment of the supreme aim of missions as stated in the *Discipline:* ". . . to make the Lord Jesus Christ known to all peoples in all lands as their divine Savior, to persuade them to become his disciples, and to gather these disciples into Christian churches; . . . to promote world Christian fellowship; and to bring to bear on all human life the spirit and principles of Christ." Is not that the motivation for all that you seek to do through your programs, study, and service? What a relation this gives you to the work of the Commissions on *Membership and Evangelism, Education, Missions,* and *Finance!*

In actual practice, how does following the plan of the Woman's Division for your line of work play such a large part in keeping the Society and church informed and interested in world conditions and needs and in what the church is doing during this "century of the homeless man"? What part does it play in developing leaders, in challenging young people and adults for devoted Christian living and service at home and abroad, in stimulating giving that the work may increase, in introducing the church to our missionaries and deaconesses?

Requests are coming in from all sections of the country concerning missionaries: where certain ones are, what they are doing, or when they will be having furloughs. Are you becoming well acquainted with some of them and using them in your Society, church, and community each year? Are you making adequate use of the *Sixteenth Annual Report,* the *Prayer Calendar,* the *Do You Know* booklets, the study books, *Program Book,* and the church and Society magazines and papers, such as the *Christian Advocate,* THE METHODIST WOMAN and WORLD OUTLOOK? Doubtless many of you are.

Plan with your Society and church for the presentation of the four approved annual study courses of the Woman's Division and for the church-wide study. Two of the Woman's Division study courses are prepared by and for the men as well as the women of the church. Are you remembering that such study should increase the capacity for a sympathetic and intelligent approach to human need, and an effective missionary service?

As we move into the 1956-60 quadrennium, may we recall often the words of Paul, ". . . Christ . . . loved the church, and gave himself for it . . . That he might present it . . . a glorious church . . . holy and without blemish." [2]

[1] Ephesians 4:11-13.
[2] Ephesians 5:25-27.

Are you aware of how closely the educational work for which you are responsible ties in with the total work of each of the four commissions?

In actual practice, how does following the plan of the Woman's Division for your line of work play such a large part in keeping the Society and church informed and interested in world conditions and needs and in what the church is doing during this "century of the homeless man"?

What part does it play in developing leaders, in challenging young people and adults for devoted Christian living and service at home and abroad, in stimulating giving that the work may increase, in introducing the church to our missionaries and deaconesses?

STUDENT WORK

DOROTHY NYLAND, *Secretary*

STUDENT-MISSIONARY CANDIDATE

By MRS. ALAN K. LAING, *Chairman of the Standing Committee on Student Work*

IT'S a fact! In most cases, The Methodist Church today depends more upon students who are graduating from college or completing graduate work than upon any other group for its missionary candidates. These young people will carry out its task of making Christ known.

It is also a fact that the number of students who at present are responding to the call of God and His Church for service in the mission field will have to be multiplied by five at least. This will be necessary to do the job which will be required in the quadrennium 1956-60.

The world both at home and abroad is awakening to the tremendous truth and implications of the fact that all men are equal in the sight of God, and that as a result its privileges should be available to all. This awakening is creating unmatched opportunities for the Church of Jesus Christ, both in the opening of areas heretofore closed to the Church and in new cooperative approaches by units of the Church from various countries.

If ever there was a thrilling challenge to young people it is now. The elements of serving the Master, meeting the needs of people, and of finding the rewards of a life so lived are all here. And yet, comparatively few students are responding. Why?

Of course there are reasons. Parents object; what about marriage; what about salary and security? These are real and valid questions. But God will lead a life that is committed to Him to the place where He wants that life to be lived in spite of the obstacles in the way. A convinced young person is very apt to find a way.

Where are we failing them? Is someone really telling our students about the things they can do in the mission field? The places that need them and the people they may serve? Where are the persons to give students this information?

At the Annual Meeting of the Woman's Division of Christian Service at Buck Hill Falls in January 1956, Paul Bosley, president of the National Conference of Methodist Youth, said, "Young people are asking two things, 'Why should we be interested?' and 'What can we do?'" We who are concerned with the need for student missionary candidates should provide the necessary adequate information to help them answer their own questions.

But there is something more important than this. A student must be confronted by the call of God for his life and yield himself to this call. This is the commitment upon which missionary service must be based.

Those who live and work with students day-in and day-out on campuses can best create the experiences in which students can be confronted by the call of God for their lives. These persons can best show the students the relevance of faith and mission to this call.

A group of forty persons gathered for three days at Turkey Run State Park, Indiana, in October 1955, to think through some of these factors. Among them were staff members of the Board of Missions and the Board of Education, State Student directors, executive secretaries administering work in mission fields, secretaries of Student Work and secretaries of Missionary Personnel from the Board of Missions, the Student staff from the Board of Education, members of the Woman's Division, missionaries, directors of Wesley Foundations, ex-students, and others. One of the results of this consultation was the general agreement that there would be great value in this same kind of experience for students on campuses.

In the Woman's Society, particularly the secretary of Student Work and the secretary of Missionary Personnel are concerned with recruitment at the student level. In Student Work the *local campus* secretary is related to students on the campus. The *district* secretary of Missionary Personnel is related most closely at the student level with this campus secretary. These two should work together exchanging help and information. The campus secretary should see that literature and other recruitment information provided by the district secretary of Missionary Personnel reaches students and key persons on the campus. She should make reports to the district secretary of Missionary Personnel as well as to her district secretary of Student Work.

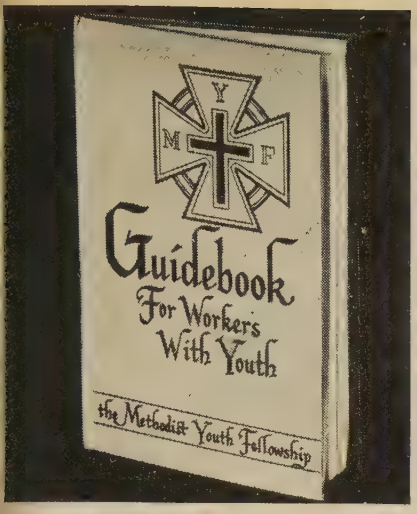
The district secretary of Missionary Personnel also needs to know the student picture in the local church. Since there is no local secretary of Missionary Personnel the Woman's Division has decided to include in the local report book duplicate blanks for the Student secretary. One of these will go to the district secretary of Student Work and one to the district secretary of Missionary Personnel. There will be a similar plan in the area of Youth Work but to avoid confusion it will not be discussed here. The standing Committee on Student Work will revise the student report blank for the next quadrennium.

Student and Personnel secretaries of the Woman's Society working closely together and in cooperation with directors of Student Work can do much in helping students answer the questions, "Why should I be interested?" and "What can I do"? The answers might mean a student-missionary candidate. This is our earnest prayer.

YOUTH WORK

HELEN L. JOHNSON, *Secretary*

A PROGRESS REPORT



DURING the quadrennium now coming to a close, The Methodist Church has taken a good look at its youth and the program of the Methodist Youth Fellowship. Some results of this special emphasis on youth may be registered in a statistical report. Other values have been reached in a better understanding of the MYF as it seeks to meet the needs and interests of youth. For many it has been a new idea to see the MYF "as a group of Christian youth, bound together by faith in God and loyalty to Christ, and with a desire to do his will and serve him in all of life." Any attempt to tabulate what has happened in the lives of members of the MYF as they have sought to discover the will of God and live by it would be quite out of place.

Our church is to be commended on the development of a unified program for the Christian education of youth. Missionary education is an integral part of Christian education. The unified program for missionary education is one of the important aspects of the MYF. In this plan the Board of Missions, which includes the Woman's Division of Christian Service, the Division of the Local Church, and the Editorial Division of the Board of Education, cooperate.

The relationship which the Woman's Society of Christian Service shares in the unified program for the MYF is reflected in the opportunities which come to the secretary of Youth Work. She is the one who naturally represents the Woman's Society as an adult worker with youth. She carries out responsibility assigned to her along with the pastor, the youth division superintendent, the department counselor, teachers, and other adult leaders. In the partnership of youth and adults working together, "the secretary of Youth Work of the Woman's Society of Christian Service has a legitimate interest in the youth program because of the unified plan of missionary education and giving. It is well for you to know this secretary personally and to use her resources to the fullest extent possible. Also, the women who are adult workers in the youth division should use their contacts and influence to see that there is mutual understanding and confidence between the MYF and the Woman's Society of Christian Service." [1] This offers a great opportunity for the Woman's Society to share its many resources with the MYF to strengthen and enrich the place of Christian Outreach in its program. It is a high responsibility to be invited to serve as a secretary of Youth Work.

A missionary emphasis is well integrated into the units of study and action planned for Sunday morning and Sunday evening meetings of the MYF. There are missionary units for intermediates, seniors, and older youth designed to meet the interests of the particular age group. These units are planned and developed as a part of the unified program of missionary education. Very often increased giving is one result of study. It is not too much to believe that members of the MYF are contributing more to World Service because of the interest stimulated through regular study and discussion in the church school.

There is provision in the unified program for interested girls (seniors and older youth) to meet in a World Friendship Group of Girls to become better acquainted with the work and interests of the Woman's Society of Christian Service. These groups are special mission study groups. The program and study materials which they use are designated as enrichment material approved by the Joint Department of Missionary Education.

The Methodist Youth Fund is an important part of the unified program of the MYF. Through the MYFund members of the MYF contribute to a program of missions, Christian education, and youth work at home and abroad. It is a concrete expression of cooperation, and has the enthusiastic support of youth and adult leaders alike. The receipts which have increased gradually since the beginning are a testimony to the soundness of the philosophy of unified giving as promoted through the Methodist Youth Fund.

The itineration of missionaries, deaconesses, and students from other countries in summer agencies for youth is another part of the unified program. All divisions of the Board of Missions cooperate with the Joint Department of Missionary Education in this service. Missions become real as youth become acquainted with missionaries and national leaders of the world family of Christians.

In these and many other ways the values of the unified program for Christian education of youth prove to be worthy of continued support. A current popular magazine carries an advertisement which reads "Investing in young America . . . a progress report." The Methodist Church investing in young Methodism gives this progress report.

[1] From *Guidebook for Workers With Youth*, 1955.

Children's Work

RUBY VAN HOOSER, *Secretary*

SUGGESTED OBJECTIVES—1956 FOR SECRETARIES OF CHILDREN'S WORK

The following *Objectives in Children's Work* are suggested for this first year of the new quadrennium. They represent purposes that have already been approved in principle by the Woman's Division of Christian Service and that are in accord with the Quadrennial Program of the Division. *Each conference will wish to work out its own objectives for the year in the light of its needs and interests.* In doing so, the recommendations from the jurisdiction secretary should be carefully considered, as well as the *Objectives* suggested by the Woman's Division.

OBJECTIVES

As we consider the work of The Methodist Church with children during the next few years, the possibilities for its development and growth, and its great importance for the future, we are concerned for the meeting of the following specific needs:

1. To assist in making available more and better trained leaders and teachers of children who have a clear grasp of the meaning of the mission of the Christian Church for the life of today.

This means:

The selection of well qualified women to serve as secretaries of Children's Work on all levels.

The attendance of the secretaries, as opportunities may permit, at schools of missions, seminars, workshops, and study groups where new conceptions of the world mission of the Christian Church may be acquired.

2. To help teachers have a growing knowledge of the children whom they teach and whom they seek to guide as Christians in the paths that lead to world understanding and friendship, justice and peace.

This means:

Secretaries of Children's Work, with other leaders, actively at work with children in the church school and sensitive to all that touches the interests and concerns of the boys and girls around her.

Taking advantage of leadership and laboratory schools, district institutes, and other local training opportunities to acquire skill in the principles and practices of teaching and helping children to learn to live as Christians.

3. To reach *more* of the churches of Methodism with approved plans for the missionary education of children as an integral part of the program of Christian education in the church school.

This means:

Close cooperation and planning on the part of conference and district directors of the Board of Education with the conference and district secretaries of Children's Work of the Woman's Society of Christian Service.

Wholehearted support on the part of the Woman's Society in the church's plans for the missionary education of children as a part of the ongoing program of Christian education in the church school.

4. To help children year by year in the study of the current missionary emphases that they may grow in a knowledge of and participation in the missionary work of their church.

This means:

Thorough preparation by children's workers for the teaching of the current missionary emphases.

Conference and district secretaries of Children's Work cooperating in the plans for any institutes for the missionary education of children that may be held during the present years.

5. To stress with other leaders the necessity for home and church to continue to work closely together to the end that the growing needs of children—physical, mental, emotional, and spiritual—may be wisely met. Then boys and girls will be ready to take their places with other Christian young people in facing the problems of the day, however difficult, and in building the world Christian community that is yet to be.

6. To reach out, together with other agencies, to draw into the fellowship of the Church the unreached children of the community, the state and the nation and to work at the same time to meet the special problems that confront many children today.

This means:

Working for the prevention and control of juvenile delinquency.

Endeavoring to see that adequate educational opportunities are provided for all children.

7. To guide boys and girls in the loving and fas-inating adventure of making new friends in coun-ries around the world, and to share with them the eep conviction that "This Is Our Father's World."

Read thoughtfully the objectives and recom-iendations that are listed above. These will reveal ow important and far-reaching is the work with nd for children that the Woman's Division of Chris-an Service, in cooperation with other agencies in the hurch, is attempting to do. The work begins with ie Christian training of boys and girls in the local hurch, and embraces in its scope the needs of chil-ren in the far corners of the world. If some of these ctivities are undertaken in every conference, the esults in helping to build a world Christian com-unity will be very great. Secretaries of Children's Vork are called to these adventures in loving min-stry during the present year.

ADDITIONAL SESSIONS in the Spring Quarter

Teachers in the church school, including secretaries f Children's Work, are concerned that the children hom they teach should have growing experiences in hristian friendship, both in this country and in ountries overseas. To them the spring quarter offers any opportunities. Where missionary units were udied in Sunday school and in additional sessions uring January and February, boys and girls may ish to continue some of the activities in which they ngaged during the study of the missionary emphases n "Spreading the Gospel Today," and "Indian mericans."

Workers with children will wish to bear in mind ie following facts:

1. *For juniors meeting once a week throughout the ear,* the unit, "The Church at Work Around the Vorld," should be used. It is found in *Child Guid-nce in Christian Living,*[1] May, 1956.

2. *For some church schools where additional ses-ons for missionary education may not have been eld,* but are planned by the Council of Children's Vorkers for the spring quarter, the following ma-rials may be used:

*For Primaries: Good News for All People,** by arrie Lou Goddard. Price, 50 cents. Or,

*The Gray Eyes Family,** by Edith J. Agnew. Price, .25. Use with this *A Primary Teacher's Guide on ndian Americans,"** by Lois B. Eddy, Price, 50 nts.

*For Juniors: Spreading the Gospel Today,** by arie Moberly. Price, 50 cents. Or,

*Yakima Boy,** by Grace W. McGavran. Price, $1.25. Use with this *A Junior Teacher's Guide on "Indian Americans,"** by Doris C. Demaree, Price, 50 cents.

SHARING GIFTS WITH OTHERS

When Methodist boys and girls in Sunday school bring offerings for World Service, and, when additional sessions are held, for the Children's Service Fund, they are helping their church carry on its service in many countries. Some children and their leaders may also wish to help in some of these special ways:

FOR SPREADING THE GOSPEL TODAY

Send Gifts of $5.00 or more through the treasurer of the Woman's Society of Christian Service for these workers: Miss Edith Martin, Tunda, Congo Belge; Miss Mabel Nowlin, Singapore, Malaya; Miss Mary McSwain, People's Central Institute, Rio de Janiero, Brazil; Miss Alice Hitchcock, Tsuyazaki Rural Center, Japan.

FOR WORKERS AMONG INDIAN AMERICANS

Send Gifts of $5.00 or more through the treasurer of the Woman's Society for supplies for these workers: Miss Evelyn Green, Oklahoma City, Oklahoma; Reverend Willard P. Bass, Navajo Methodist Mission School, Farmington, New Mexico; Mrs. Harry Dovenspike, Ashland, Wisconsin.

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[1] Order from The Methodist Publishing House serving your territory.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

Wings to the East

(Continued from page 24)

for the splendid work the Presbyterian Church is doing through schools, hospitals, and churches, as well as the rather extensive literature program. A delightful few hours were spent with a Thai woman nearly 100 years of age. She had been a Christian for many years. She sang Christian hymns for us and told of the joy she had found in the knowledge of Christ's power.

Singapore, situated on an island at the southern extremity of the Malay peninsula, is one of the most cosmopolitan cities of the world. Here we found representatives of almost every Asiatic nation and of many races.

We visited all of the Methodist churches in Singapore and many of the 150 Methodist congregations in the Federated Malay States. The Methodist Church is the strongest Protestant church in the nation. It has 18,000 members represented in two Annual Conferences, one Chinese speaking, the other Tamil, Malay, and English speaking. Almost one sixth of the English speaking students are trained by Methodist schools. There are now sixty-three schools with 42,500 students and 1,406 teachers.

The village mission program is the greatest single challenge of the church. We passed village after village on our trip where missionaries from the Anglican, Methodist, Over Seas Fellowship, Presbyterian, and Lutheran Churches are at work. All of the twenty-eight Methodist workers in the new villages are Asians, most of them Chinese from Hong Kong.

The first foreign missionary of the Malayan Church works in Sarawak, Borneo. We had the privilege of fellowship with him in that land.

Indonesia presented its greatest challenge to us through the Batak work. There is a strong Methodist Church among the Bataks. Attending a jungle mission church and meeting the native pastor, who planned to visit nine churches on his bicycle that Sunday, was a real inspiration.

The Methodist Church in Indonesia has some 12,000 members and carries on a full program of educational and evangelistic work. A Woman's Division missionary who was our hostess works among the Chinese Woman's Societies.

Sarawak is a tremendous field of pioneering endeavor. Sixty-two of its Chinese churches are self-supporting, with schools attached to most of them. Of its indigenous people, the Ibans, a missionary has written, "The Iban population in 1953 was 190,326 and I believe as a whole they are ripe for Christianity. The Ibans of the Kapit District have an illiteracy rate between 95 and 98 per cent." They still live for the most part in a backward rural environment shot through with animistic paganism. They are constantly clamoring for the Christian message.

During the time we spent among them we visited a long house with twenty-eight families. Twenty families in this house were Christian. It was an experience long to be remembered as we "sat where they sat," listened to them learn the Lord's Prayer, the Apostles' Creed, and the Twenty-third Psalm by rote, and worshiped with them in their prayer service in each of the twenty rooms. Not a room was more than 12 by 12 feet in size.

The Chinese Woman's Society met in conference session during our last few days in Sarawak. We listened to their business meeting and addressed the group in an endeavor to bring a message of inspiration.

Together Ibans and Chinese have had retreats. Little by little the Chinese people have lost their fear of the former head hunters and now join with us in an endeavor to make Him known to them and to all people.

The wonderful experiences of the trip will be relived countless times as we speak before Woman's Societies of Christian Service and teach the course on "Southeast Asia" at Summer Schools of Missions.

CONDUCTED TOUR AND VISITATION

The report of the special October effort for subscriptions:

Southeastern Jurisdiction retains the award banner for its jurisdiction with 1,449 new combination subscriptions. The highest conference, also retaining the banner, is Florida. Sarasota District takes the district banner back again from San Bernardino District of the Western Jurisdiction. The total number of new combinations reported was 3,297.

Miss Nancy Cawood is the Southeastern Jurisdiction secretary of Literature and Publications; Mrs. Howard Weems, the secretary of Literature and Publications of the Florida Conference; and Mrs. C. A. Bruner is the secretary of Literature and Publications of Sarasota District.

The local Societies to receive the awards of a combination subscription to the recipient of their choice were—

The Society under 25 members, Lakewood Methodist, St. Petersburg, Florida, St. Petersburg District, with Mrs. Chester G. Schiefer, secretary—12 new combinations.

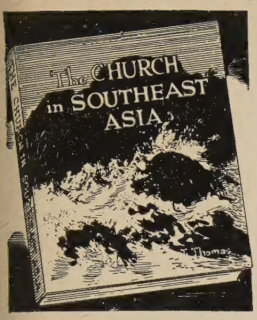
The Society under 50 but over 25 members, Zebulon Methodist Church, Zebulon, Georgia, Griffin District, with Miss Bill Corley, secretary—15 new combinations.

The Society under 100 but over 50 members, Grant Street Methodist, Wichita Falls District, Texas, with the secretary, Mrs. Tommy Davis—20 new combinations.

The Society over 100 members, Hyde Park Community, Cincinnati, Ohio, Cincinnati District, with Mrs. Wayne Hogan, secretary—36 new combination subscriptions.

Congratulations to all who advanced our subscription list.

APPROVED STUDIES 1956-1957



Theme: Southeast Asia

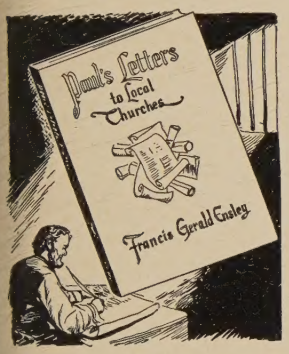
The Church in Southeast Asia. By Winburn T. Thomas and Rajah B. Manikam. A definitive and analytical study about the problems and opportunities facing the church in Southeast Asia. The significant fact brought out is that the church there is coming of age. American church members, understanding what this new maturity means, will know better how to work with fellow Christians across the Pacific. $1.25.

East From Burma. By Constance M. Hallock. Here is a wealth of information about the political, economic, social, and religious life in the diverse countries that make up Southeast Asia. Photographs and charts. $1.25.

Adult Guide on "Southeast Asia." By Doris Dennison. 50 cents.

Political Map of Southeast Asia. New three-dimensional, topographic map with countries of Southeast Asia clearly defined. In contrasting colors; 40 by 30 inches. 75 cents.

Southeast Asia Place Mats. Political map of Southeast Asia in place mat size. 5 cents; 12 for 50 cents.



Theme: Paul's Letters to Local Churches

Paul's Letters to Local Churches. By Francis Gerald Ensley. The problems dealt with in the churches Paul established are basically the problems which confront every local church today. This text sets forth in a thrilling way Paul's conception of the Church as the body of Christ and how it overcomes the forces which seek to tear it apart. 65 cents.

Guide to "Paul's Letters to Local Churches." By Leila Bagley Rumble. 35 cents.

"The Greatest of These. . . ." By Mary Clark Tipps. A dramatic worship service for use with this study. 20 cents; 3 for 50 cents.

Theme: Mission Field: U. S. A.

Mission: U. S. A. By James W. Hoffman. The author explores the many mission fields that exist in the United States and shows how the church is handling some problems in new ways. In pointing out where the church's forces are still urgently needed, he makes clear that every church member has a direct responsibility in helping to bring America nearer to God's will. $1.25.

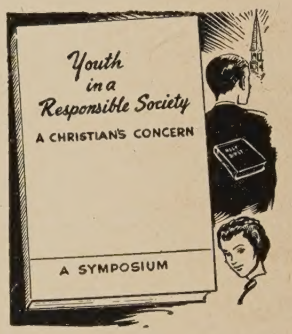
There Is No End. By R. Dean Goodwin. Illuminating facts and heartwarming stories that illustrate the scope of the church's mission in the United States. $1.25.

Adult Guide on "Mission Field: U. S. A." By Willis Lamott. 50 cents.

Friendship Map: Makers of the U. S. A. New map that shows the many peoples and cultures that have contributed to the development of the United States. In full color; 40 by 30 inches. $1.00.

Place Mats for Mission Field: U. S. A. Reproduction of map, *Makers of the U. S. A.*, in place mat size. 5 cents; 12 for 50 cents.

Theme: Youth in a Responsible Society — A Christian's Concern



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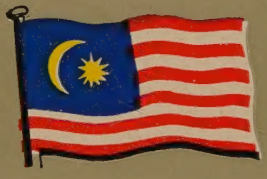

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